

# **EDUCATIONAL TRENDS and MODERN TRENDS**

*by*

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**RAM, PRASAD & SONS : AGRA.**





# EDUCATIONAL THEORIES AND MODERN TRENDS

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## **Preface to the Fourth Edition**

The present edition has been thoroughly reviewed with necessary additions inserted at appropriate places to bring the material up-to-date. We are sure that the readers will find the insertions useful and relevant and will also appreciate our efforts. We wish to thank our publishers for their eagerness and enthusiasm for providing a neat get-up to the book.

—AUTHORS

## **Preface to the Third Edition**

It is indeed very gratifying that the second edition of the book was given an unexpected reception. The increasing demand of the book speaks of its growing popularity. We have received many suggestions for the improvement of the book. We are very grateful to these persons for their interest and suggestions. This third edition has been further revised and brought up-to-date. A chapter on Indian Democracy and the Concept of National Integration and the ways of its realistic implementation and a chapter on the comparative educational philosophies of Gandhi and Tagore have been added.

Let us hope that the book will prove more useful to the students and arouse interest in the subject.

—AUTHORS

## **Preface to the First Edition**

The fundamental purpose of education is to secure for everyone the conditions under which individuality is most completely developed. The content of education and consequently, the development of personality are both conditioned by the philosophy of education. Education will cease to be purposeful, and will lack its dynamic character, without a good philosophy of education. The philosophy is concerned with determining the ends of education, while the science of education determines the means to be used for their realisation.

In recent times new challenges have come from the scientific world. The impact of socio-economic and political conditions on the life of the individuals and communities has been striking. The need for

reconstructing education was never so urgent and acute as it is today. Education must enshrine all what is good and noble, what is socially significant, and lead to the emancipation and proper equipment of the individual to promote the well-being of society of which he is an integral part. Without a sound educational philosophy to back and sustain it, reconstruction of education and human society will remain an idle dream.

The present book seeks to interpret the psychological and philosophical backgrounds of education and educational ideologies of eminent Western Educators. Educational trends, which characterise the present practices in education and methods and procedures of instruction have also been incorporated to give pupils a composite picture of our present educational system and to understand how far they meet the psychological and sociological needs of children.

The subject-matter has been presented lucidly, logically and in simple language, avoiding the abstruse and abstract terminology which is often involved in treatment of educational philosophies and which usually impedes their proper understanding. The treatment is both analytical and descriptive. Comparative study of different educational theories and trends highlights their distinctive contributions and educational possibilities. An effort has been made to acquaint readers with all the points of views, without being dogmatic or doctrinaire in approach.

The book covers the syllabai prescribed in the subject for B.T., B.Ed., M.Ed. and L.T. examinations of different Universities and Directorates and Education in various States. The Hindi Edition of the book has already been warmly received by the readers and we are confident that the present book will serve the purpose which it seeks to fulfil. Any suggestion for the improvement of the book will be most welcome.

We are thankful to numerous authors whom we have quoted at different places in the book. We are also obliged to the Publishers, Messrs. Ram Prasad & Sons, who despite their many difficulties and unfortunate accident from which they lately suffered, have been able to publish the book promptly and neatly with a good get-up.

—AUTHORS

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# Chapter 1

## Education in Relation to Human Life

### Introduction

What is it that makes Human Life Gracious and Beautiful? How can an individual lead a life which is rewarding and self-satisfying? What are the components of good life? What are the means through which such a life could be achieved? What is the ultimate goal of human life and existence? These and many other questions perplex an individual constantly as he thinks in terms of his physical, social, religious and other needs. Each individual has an inner urge to strive to make his life happier. In fact, each animal creature wants to lead a comfortable life whether it is conscious of it or not. Consciousness of a comfortable life starts at the physical level and the first contact with the environment reveals whether it leads to comfort and happiness or pain. Animals at the lower level make an unconscious effort to make life happy and comfortable, but among human beings the effort is deliberate and conscious. Such an effort in the broad sense may be called education of which the primary function is to enable the individual to lead a happy and useful life. Whatever the means, education in this broad sense is as old as human race.

It is natural for all living creatures to strive to make life happy and comfortable. Human beings endeavour deliberately and incessantly to obtain happiness, not only at the physical level but also at the spiritual level. The individual may not be able to conceive of an ideal physical, intellectual, and spiritual state. Nevertheless, he is constantly conscious of the comparative levels of happiness as his efforts lead him from a less happy to a more happy state, and at each successive stage he gets an incentive for making more and more efforts in this direction. This involves his close contact with the environment which results in an action and interaction revealing to the individual thereby, whether his efforts are properly directed or misdirected. *Education in the widest sense is the constant interaction between the individual and the environment.* When we look at education in this broad sense we realise that it is not characteristic of human beings only to impart education or to receive it, but it is, in a lesser or greater degree, characteristic of all living creatures.

Education is an essential pre-requisite for a happy life. The quality of education would depend upon what objectives of a good life we may set for ourselves and what means we adopt to realise them. This question relates to a discussion of the objectives of

education, and we shall discuss them in a separate chapter. Suffice it to mention here that no good life is conceivable without education. It is in fact its prime condition.

Environment in order to be educative must be dynamic and must tend to make human living more gainful and enlightened. Such an environment shall not be merely confined to the physical level ; nor the conception of happiness be limited to the gratification of physical needs alone. The higher aspirations of human beings open to them vistas of spiritual happiness which other creatures are completely unaware of. This knowledge and appreciation of higher values by its very nature makes men and women human. More important, therefore, in the case of human beings is their psychosocial environment, as it is called, which leads to their intellectual and spiritual upliftment. Why and how individuals make efforts for the realisation of their physical, intellectual and spiritual needs is a problem to be discussed from different angles in the chapters that follow.

A significant advantage which human beings enjoy is their long period of infancy, childhood, and pubescence. This makes it possible for them to make a sustained effort for receiving education which gives them equipment and adequate preparation for effectively participating in life's activities. As human life is more complex than animal life it is a blessing for individuals to have a long period for receiving education.

### Aim of Human Life

It is not possible to find a ready-at-hand answer to the question : What is the aim of human life ? Questions relating to the universe and the human phenomenon have occupied man's mind since the dawn of civilisation and will continue to remain crucial problems of philosophy for all times. No science could ever explain them, and no branch of human knowledge could ever find a final answer to them. The quest for the ultimate nature of reality has been a perennial problem for mankind and given birth to various schools of philosophy. Each one has answered the question in its own way but none has provided one that may be acceptable to all. The mystery of existence has eluded all answers that have been given by different philosophies so far. Yet whatever the opinions of different philosophies regarding the mystery of human existence there is at least a consensus among all on some fundamental points, which are germane to the whole problem. Firstly, they all agree that human life has to be judged by certain qualitative criteria which determine how far it is in conformity with the general pattern of existence and secondly, they all emphasise the importance of proper media to achieve the objectives that these adopted criteria try to suggest. It is not the human life alone but the whole creation which baffles explanation : nevertheless, it holds an appealing communication for us. Human beings have been endowed with special attributes which do not exist with lower animals, who are not gifted with those intellectual powers that enable the human beings to understand

themselves as well as others or arouse their sense of discrimination, understanding, and evaluation. The whole creation seems to be moving towards some goal whether it is conscious of it or not. Human beings by virtue of their special powers and potentialities are able to read some purpose and define to some extent the course of this cosmic movement. Yet they also have their limitations and, with all their intelligence, they are very often unable to probe completely into its various mysteries. It makes them conscious of their limitations and need for better equipment.

But such a quest for truth should not be confused with human virtues or values of life. An individual may lead a virtuous life and may not yet at all know the mysteries of human life. The first is a matter of experience ; the second, a matter of knowledge. Whereas the problems of mysteries of human existence form the basic essentials of metaphysics, the problems of values in life come within the purview of human ethics. To lead a good, virtuous, and gracious life individuals need not study the fundamentals of any metaphysical school of thought but they need to live a life that contributes to the general harmony of creation to which a reference has been made above. And this makes us re-emphasise and consider deeply the question with which we started above ; what is it that makes life beautiful and gracious ? What is the goal of human life ? Since human beings only are conscious of their existence and know how to make it better, the question is not only relevant for us but also irresistibly challenging. In considering the goal of life it would be desirable that we concentrate primarily on the means. Since the goal has neither been finally determined nor will ever be done, it sounds reasonable to concentrate on the means and through them continue the progress towards the goal. For, according to the holy scriptures of all religions, means are as important as goals and are dissociable from them. From the point of view of education, the reference to means is specially meaningful and an educational philosophy should explain why and what means are worthwhile and what means are to be discarded and why. The question of 'how' and 'when' forms a separate branch of study broadly termed 'psychology' and we are not concerned with that in this volume. Our main focus here is a study of the various philosophical thoughts in so far as they influence education, which is one of the essential means to realise the goal of good life. In other words, we are to study philosophy to find out the ends towards which we educate and the means through which to realise them.

Since the very earliest times philosophers, poets, and men of learning have been emphasising those common characteristics of life that human beings share with other animals. In our ancient Sanskrit literature we find our sages and philosophers remarking that hunger, sleep, fear, love, sex, desires etc., are common to all living creatures and that human beings share them with others. In so far as the satisfaction of such instinctive desires is concerned, human beings do not have a psychology markedly different from animal psychology.

What is it, then, that raises them above the animal level and earns them the title of *human* beings rather than *animal* beings? In answering the question we have to refer again to some of the significant remarks made in our ancient Sanskrit literature and which lend an emphatic support to the idealistic school of philosophy.

### Concept of 'Dharma' in Indian Philosophy

A special significance is attached to the use of the term 'Dharma' in Sanskrit literature which has a much wider connotation than what the word 'religion' stands for. Religion is a part of 'Dharma'; it is not all synonymous with Dharma. Religion concerns itself with man's relations with God. 'Dharma', according to the root of the word, comprises all that provides a basis and support—physical, moral, intellectual, spiritual and socio-psychical—to existence in general and human life in particular. In other words, Dharma is concerned with the entire realm of human thought, feeling and action—all that a human being is supposed to think, feel, and do, whether it is a matter of his relations with other human beings or Nature or God. The idea of Dharma conceives a cosmic unity to which human beings by their thinking, feeling, and doing must contribute. Dharma has thus come to acquire in Indian philosophy not only a spiritual significance but a social significance as well. The great sages of ancient India referred to Dharma as leading to prosperity in life here and hereafter<sup>1</sup>, and they conceived of Dharma as a compendium of human virtues like patience, fortitude, forgiveness, purity, self-control, non-stealing, truth, intelligence, knowledge and virtues which raise a human being from the animal level. Those virtues set him on the way to self-lightenment and self-realisation. Dharma in Indian philosophy is a code of life.

As indicated above, this broad concept of Dharma does not confine itself to man's relations to God only. It is concerned, on the other hand, with all his relationships, and its sphere is the whole span of life. It envisages those ethical and social values of human life which human beings should accept and demonstrate through their thinking, feeling, and doing for the realisation of their relations with God and their fellow-beings. Again, the idea of Dharma emphasises not so much the goal as the means through which the goal is to be achieved. The whole philosophical thought, thus, converges to a theme where ends do not justify means but where means purify ends and help the individual to progress in the direction of knowledge, goodness, and truth which form the cardinal bases of Dharma.

To put the above philosophical interpretation of Dharma in a nutshell, religion, as conceived in Indian philosophy, is a comprehensive term. It relates to all those modes of thinking, feeling and action that enable an individual to develop himself to the greatest possible degree to which his potentialities permit him to do and also to be able to contribute to the progressive development of the

<sup>1</sup> यतोऽभ्युदय निःश्रेयः ससिद्धिः स धर्मः

society. Such a conception of religion alone can raise human beings above the animal level and entitle them to be called human beings

### Scientist's Viewpoint

The scientist's viewpoint approaches the problem from a different angle though it does not fundamentally differ from the philosophical conception of religion referred to above. The natural scientist regards human beings as animals who have reached a high stage of evolution—a stage characterised by a conscious use of intelligence and reason. Consequently, human beings can think and act with greater intelligence and reason. The power of reasoning is denied to the lower animals—which power alone enables human beings to distinguish between contrasting qualities of an object or phenomenon. Animals do possess intelligence in varying degrees but human beings are gifted with the power to use intelligence consciously. And that is why it is often said that a person who does not use his intelligence and does not apply reason to his thinking and action is an animal with the human form.

### Human Beings can Express through Diverse Media

Another important quality of human beings alone is their capacity to express their thoughts, feelings, emotions, ideas, hopes, fears, and ambitions through diverse media,—gestures and words being the most significant of them. This capacity includes both receptive and productive abilities. Human beings can understand what is spoken to them and they can express their ideas, thoughts, emotions etc., which others can understand. This ability enables human beings to build up a new environment which is not characteristic of lower animals. This environment, the social environment as it is called, is characteristic of human beings only and the development of the personality of a human being is possible only through the social environment in which an individual participates.

The capability of a human being to speak, exchange ideas and feelings with others, think, and reason and make a substantial contribution to the totality of social environment is a unique gift to humanity. Without its proper use mankind might degenerate to the animal level. Yet this capacity is only a means to an end, not an end in itself. The goal of human existence is the pursuit of an ideal of good human life, which is to be lived well by each individual. The powers and potentialities with which a human being is endowed may be used for both noble and ignoble ends. The function of education is to enable the individual to use his capacities for attaining noble purposes. This will help him not only to effect improvement in his own life and fulfil his individual objectives, but also to make his contribution towards the development and improvement of the social environment. Education has thus a vital relationship with life, if by 'life' we mean a good life—a life which is lived well, and which is lived by the individual along with other individuals.

### Education for Improving Life

A study of the ends of human existence is the sphere of philosophy with which we are not here directly concerned. Our principal concern here is an understanding of the vital role that education has to play in improving standards of living a good life. It is the exclusive characteristic of human beings only that they can make their life better. They are the only beings who are educable. The horse, the dog and other lower animals can be *trained*, not *educated*. Evidently, education has to play a great role in enabling human beings to make their life better and they have consistently to find out how they can improvise conditions conducive to the betterment of human life. We find a large number of animate creatures striving after the perfection of their own species. The degree to which they succeed is dependent upon the degree to which they use their powers and capacities. This process of striving after perfection is unconscious in the case of lower animals because of their being inferior to human beings in several respects. They frame no goals for themselves, they have no moral or intellectual standards to attain, they have no development to secure. "There is direction but not self-direction ; consciousness, but not self-consciousness ; inherited instinct but not conceptual reasoning." In the case of human beings, the process of evolution is a conscious one and they have powers and capacities through which to improve their life. If they do not do that they are atrophying those powers and capacities with which they have been gifted, and the use of which raises them above the level of other animals. This does not mean that all human beings have the same amount of ability to develop themselves equally or to contribute towards a progressive regeneration of society. Many people are physically or mentally handicapped and for that reason they are unable to develop their personality to the full. Some do not have adequate facilities, and the lack of a suitable environment handicaps them to achieve the best in life. But these considerations relate to the organisation of the social environment and the adequacy of the facilities available to each individual for the development of his personality ; they do not, however, relate to a philosophy of education—determining relationship between good life and education. Our basic hypothesis is that education is an essential base of good life. If our education does not contribute towards the realisation of that objective there has been some error in its conception and administration. Good education will make good human beings and we must know what good education is. We might as well emphasise that if our education is not good we must know how to improve it. The vital role that education has to play in modifying and improving human behaviour is so great and pervasive that it can't be ignored at any time. Let us discuss this in somewhat greater detail.

### Education and Human Existence

The principal function of education is to enable the individual to make full use of his capacities and secure the growth which his potentialities permit him to do. Education is thus a means to the

attainment of those ends which make a person human and distinguish him from other animals. The urge to survive in the case of human beings is not actuated by the satisfaction of physical needs only and, as we all say, man does not live by bread alone. "The unfulfilled ends of his being are the increasing knowledge of the truth, increasing wisdom in the application of his knowledge to the problems of living, increasing enjoyment of persons and things worthy of love and appreciation, increasing realisation of a proper organisation of mankind on the earth, increasing fulfilment of an unconditional obligation to know and to do the right, the increasing reverence for the spiritual realities of existence."<sup>1</sup> To the extent to which human beings show an understanding of these objectives and make conscious efforts to realise them by living beyond the physical level, to that extent they realise the goal of human existence. The real needs of human beings are thus not their physical needs only which they share with all other animals and to the realisation of which their activities are mostly directed. The real needs in their case are those that relate to the fulfilment of those higher objectives and values that are related to their relationships with their fellow-beings and to the Supreme Creator—relationships helping them to satisfy their social, spiritual, intellectual and moral needs. It is in the realm of these needs that education has a very potent and significant role to play. Verily, it is education that will determine the utility or futility of human existence, by providing opportunities and experiences to individuals to improve their life.

From the philosophical point of view, the views expressed above tend to be idealistic. On the other hand, a strictly scientific view may trace the origin of all human activities to the satisfaction of the individual's physical needs. The desire to live is the principal urge which prompts all human activities and, therefore, the principal needs of human life are physical rather than spiritual or intellectual. Such a view has gained much favour with several schools of philosophies. But none of them belittles the importance of man's spiritual and intellectual needs. The biological point of view differs from the idealistic standpoint not in respect of the needs of human beings but in respect of the priorities given to those needs. We will discuss the implications of various philosophical thoughts in relation to them at a later stage in this volume. What we want to emphasise at this point is the importance of man's spiritual, intellectual and social needs and the instrumentality of education in enabling the individual to achieve them. It should be borne in mind that survival is not the only important aim of education; it is in fact, one of its secondary objectives. The principal value of human existence, and hence of education, does not lie merely in man's desire to live as a biological datum. It lies, on the other hand, in the effective use of his intelligence and powers with which he

<sup>1</sup> HORNE, H. H. : *An Idealistic Philosophy of Education, The Forty-first Yearbook of the National Society for the Study of Education*, U. S. A., p. 156.

is specially gifted. Education aids him to develop a sense of discrimination and acquire different values which make life the pride of 'human species'. The urge to live is one of the concerns of an individual, but it is not the only concern. Throughout the centuries man has been found rising and sacrificing life as well for the attainment of certain ends and values which he loves and which give life its real meaning and value.

### **Education and the Basic Needs of Human Life**

Let us now consider the basic needs of human life and discuss how education is instrumental in satisfying them. As an individual, a human being has his individual needs ; as a social being, he has his social needs. It has to be constantly remembered that man is a social being and that without the realisation of his social needs a human being cannot exist. The needs of an individual with regard to his physical welfare are important, no doubt, but more important than these are his needs which relate to his position as a member of society. No individual can exist apart from society. We do not talk about those people who leave the world and who have no contact with the world of human beings. To function effectively as a member of a social group, the individual must acquire social efficiency. His individual needs may be satisfied as long as they are compatible with social needs. In case of a conflict between the two, individual interests and needs must be surrendered to promote socially acceptable ends. It is only through society and as a member of a social group that an individual can develop his personality to the full and can also contribute to the development of society, of which he is an integral part. ".....man never exists in himself, he never lives as a true hermit. 'Man' is the wrong word ; we should speak of 'men' and we should ground our every speculation about men on the concrete behavior and relations of men as we find them. The most conspicuous feature of men and women is that they must be discussed in the plural ; they are social by nature. The science of men will be the science of society."<sup>1</sup>

From the individual's standpoint, a human being has three types of needs viz., physical, intellectual and spiritual, related respectively to his physical welfare, intellectual growth, and spiritual upliftment. From the social viewpoint, an individual needs to be equipped with all those skills, attitudes, and traits of character that make him a worthy member of society. The great naturalist, Herbert Spencer has broadly classified the needs of human beings under five categories, viz.,—

- (1) Activities which directly minister to an individual's self-preservation.
- (2) Activities which indirectly minister to his self-preservation.

<sup>1</sup> COHEN, ROBERT S. : *On the Marxist Philosophy of Education. The Fifty-fourth Yearbook of the National Society for the Study of Education ; Modern Philosophies and Education*, U. S. A., pp. 177-178.



(3) Activities that are concerned with the upbringing of offspring

(4) Activities related to the proper maintaining of social and political relationships.

(5) Lastly, those activities and needs which relate to the satisfaction of the cultural and aesthetic sense and needs of the individual.

The above classification of human needs and activities conforms to a scientific viewpoint and bears out the validity of scientific tendencies in education. The analysis of Herbert Spencer does not, however, contradict the analysis of any other school of educational philosophy and there is no significant conflict in their views on the analysis itself. The areas where differences in various systems of philosophies come up are the areas related to the respective merits of different activities and the priorities fixed by them. We shall discuss these differences in detail later on. What we are concerned with here is an analysis of human needs and an explanation of how these needs are satisfied by education. Even if we do not discuss the question from an academic or philosophic viewpoint and adopt a commonsense approach, we realise that as human beings we have to live our lives well and also we have to see that others also do the same. Our living of life does not interfere with others' living theirs'; rather, everyone of us contributes towards better conditions of living so that everyone can live his life well. Education has the basic responsibility of enabling the individual to live well and also creating those conditions which make it possible for all human beings to live their lives properly and creatively.

#### What makes Good Life ?

Before we conclude this character, let us briefly answer the questions : what is good life and when is an individual supposed to have lived a good life ? In seeking an answer to this question we divert our attention a bit to what we have previously emphasised. We all realise that the urge for survival is one of the strongest urges to impel an individual to pursue different activities. Self-preservation remains the first law of nature and from birth to death a living organism tries to prolong life and pursue such activities that keep it physically fit and healthy. In the case of human beings, the urge to live is a conscious process. Therefore, one of the important purposes of education is to enable the individual to develop his body and keep it in good condition. Physical health is also dependent on mental health. An unbalanced mind, which has not developed proper perspective, will adversely affect physical health. Throughout his life an individual remains deeply concerned about the proper upkeep of his physical and mental health. Education is thus a necessity for human existence because it is through education that an individual learns to make good use of his physical and intellectual powers, ensuring a healthy mind in a healthy body.

Another urge which characterizes a human being is to live in association with his fellow-beings and not to live by himself. An

individual receives all his education through the social environment though on the physical level he also receives education by directly coming into contact with his natural environment. In the case of lower beings, the physical environment is the greatest educative agency and all animals, except the human beings, receive their education through adjustment to their physical environment. In the case of human beings their social environment plays a significant role. They receive their education through a process of interaction with their social environment. Since this process of contact goes on throughout life it may be said that education is a life-long process. At different stages of his life a human being gains new experiences which help to modify and reconstruct his existing experiences. This widens his outlook and gives him maturity. The impact with new experiences is educationally very gainful and it improves the level of an individual's whole personality. This change in experience affecting human behaviour consequently is the result of education, and "if we take education in this large sense, all life is education and nothing is exempt from it. It is the constant interaction among people and between people and the objective world."<sup>1</sup>

Education is a necessity for human existence. It is also a necessity for the existence of society. In their efforts to live, human beings also strive to ensure the existence of the social environment which makes it possible for them to live. They endeavour to provide the necessary energy and force which give strength to society for its continuance. They do this by teaching the youngsters the ideals, traditions, ambitions, thoughts and feelings, hopes and desires of the society and by inculcating among them those skills, attitudes and dispositions that will enable them to become potential members to promote the perpetuation and improvement of the existing social pattern. To quote John Dewey, "What nutrition and reproduction are to physiological life, education is to social life."<sup>2</sup>

We should, however, realise that all human needs are related to standards of good human life and that divorced from that context they have no value. We do not think it would be relevant to indulge in a philosophic discussion to find the meaning of 'good life'. According to all human standards a life is good if it is lived well by an individual and if it does not interfere with the interests of other beings in living their lives well. So long as an individual is living with others, satisfying his personal needs and also contributing to the welfare of others, he is living a good life. Good education alone is instrumental in enabling an individual to live such a life. This alone will eliminate the negative effects of those evil tendencies and influences which hamper the growth of human personality and tend to disrupt the social order which is essential for human progress. This will inculcate among them those virtues, skills, and attitudes

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<sup>1</sup> ULICH, ROBERT R. : *Fundamentals of Democratic Education* (1940), p. 10.

<sup>2</sup> DEWEY, JOHN : *Democracy and Education* (1916), p. 11.

that go to develop in them a robust social sense and make them worthy members of society.

The social needs of an individual are as important as his personal needs. In fact it is difficult to say as to which of them should come first.

Any dominance by one over the other would mean either self-aggrandisement or self-surrender. In a society where the worth of an individual is recognised and which hopes to build its future on the quality of its members there should not be any antagonism between the interests of the individual and those of the society. An individual is a social being and a social group draws its strength from the contributions of each member of that group. It is important, therefore, that along with one's own development an individual endeavours to give his best to the improvement of the social environment without which it is not possible for the individual to have good education. And if there is no good education, there is no good life.

### Social Needs and Education

It has been pointed out above that a human being has to depend upon society for the fulfilment of his needs and the society in its turn has to depend for the fulfilment of its needs upon human beings. Their relationship is thus reciprocal and each can survive only when there is co-operation between both. Their interests are, therefore, intertwined. The urge to live and grow is natural to all creation. Even trees and plants give evidence of their inner urge to grow. In the case of lower animals this urge works unconsciously and is restricted only to the physical level. Animals try to adapt themselves to their physical environment which enables them to exist. They take the environment as they find it and strive their utmost to use it to live. In the case of human beings, the effort is a conscious process, and though many animals also try to modify the environment to ensure their existence, human beings do that much more effectively, possessed as they are of superior powers. Even birds make their nests and many animals dig caves for the purpose for ensuring safety to their life. To make life secure and to work for its betterment is a natural urge shared in a greater or lesser degree by all living beings. This urge highlights the importance of the physical environment. But in the case of human beings we find that they have a social environment too which other animals do not have. Participation in this environment distinguishes man from other creatures, and a human being can claim to be human in the sense that he is an active participant in his social environment. The social environment provides varied opportunities for the development of man's intellectual and spiritual powers and lifts him above the animal level. This environment does not have a concrete shape, but it exists in the form of achievements of human intellect and soul. It is a compendium human experiences and all that humanity has achieved in the realm of art, literature, sciences etc. It is reflected in the accumulation of experiences which define and sustain the hopes, ideals, traditions, beliefs, behaviour patterns, occupations and insti-

tutions that form the life-spirit of a social organism, resuscitating it to live and grow. It is the obligation of each human being to contribute towards the development of that social environment and make it richer by his own contributions. Education, as has been mentioned above, enables the individual to meet his social obligations. That is why education has been called the nutrition for society. A programme of good education provides the necessary energy and vitality through which the social organism continues to grow and progress as it also provides the necessary facilities to the individual for his physical, mental and spiritual growth<sup>1</sup>.

### Summary

Education plays a vital role in giving human beings proper equipment to lead a gracious and harmonious life. Even lower animals make an unconscious effort to make their life happy by securing adjustment with their environment. Among human beings, the effort for self-improvement and making their life happy and comfortable is conscious and deliberate. They try to secure happiness not only at the physical, but also at the spiritual, level. Education in the widest sense is this constant interaction between the individual and the environment. No good life is conceivable without education. An educationally stimulating environment is not restricted merely to physical level nor happiness limited to satisfaction of physical needs only.

Whatever may be the aim of human existence according to different schools of thought, yet all of them agree that :—

(a) human life is to be judged by certain qualitative criteria which determine how far it is in conformity with the general pattern of existence.

(b) that there is need for adopting proper media to achieve these objectives.

Intellectual powers of human beings give new meaning to life. The aim of human life is self-enlightenment and self-realisation. This involves the adoption of noble means to realise noble ends. The aim of human existence is to practise 'Dharma' in its broad concept.

Human beings have a distinct quality to express themselves through diverse media—gestures and words being the most significant of them. Human beings can build up new environment which may aid actively their growth and development. The goal of human existence is the pursuit of the ideal of good human life, which is to be lived well. The function of education is to enable the individual to use his capacities for attaining noble purposes.

A good life is one which is lived well and which is lived by the individual along with other individuals. Good education gives

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<sup>1</sup> In its broadest and least controversial sense, education may be defined as the assimilation of the culture of any society, and its transmission from one generation to another. SIDNEY HOOK : *Education for Modern Man* (1946), p 30.

social efficiency to individuals along with securing their fullest development. The interests of the individual and society are reciprocal—the progress and advance of one without the other are inconceivable.

The principal aim of education is to enable the individual to make full use of his capacities and secure the growth of society which his potentialities permit him to do. Satisfaction of physical needs is not the only aim of human life.

The needs of an individual, broadly speaking, fall into two categories, viz. (1) those relating to his own welfare—physical, intellectual and spiritual, and (2) those relating to his obligations to society of which he is an integral part. The fulfilment of these needs is dependent upon a programme of good education that will enable the individual to develop his personality as well as provide to him those skills, attitudes and dispositions that will enable him to contribute effectively towards the improvement and development of society. Education is thus a necessity for human life. The social organism also, like the individual, receives the necessary energy and vitality from education through which it continues to grow. Through education society passes on to its growing generations its ideals, hopes, ambitions, beliefs, traditions and all that comes under cultural attainments. John Dewey rightly said, "What nutrition and reproduction are to physiological life, education is to social life." The social environment provides varied opportunities for the development of man's intellectual and spiritual powers and lifts him above the animal level.

## *Chapter 2*

### **Education—Meaning and Aims**

#### **Introduction**

Before discussing the aims and objectives of education, it is necessary for us to define what is meant by education. In common parlance education is regarded as synonymous with school instruction. But it is not true. Schooling is just one part of the whole process of education, the aim of which is to prepare the child for future life so that he acquires the necessary equipment to discharge his responsibilities successfully. The conception of education as a necessity of life has great significance for us as it meets the actual demands of life. 'Education' thus becomes responsive to the needs of the individual in relation to his life. This meaning of education has a much more acceptable appeal to human minds than its academic or philosophic interpretations.

Education has meanings and value if it promotes good life. The criteria of good life, and consequently of education, depend upon the ideals and philosophy professed and respected by people at different places through different periods of human civilisation. An interpretation and approach to different problems of life are vitally affected by the current philosophy of life which gives them their real meaning and worth. Whatever we think or feel or do, there is always to be noticeable in our thoughts, feelings and actions a close correspondence and consistency of motives which originate from our philosophy of life. In other words, there is a direct and close relationship between our thoughts, feelings and actions on the one hand, and our philosophy of life on the other. Differences of ideas, ideologies, behaviour and actions exist due to differences in philosophies that human beings profess. This diversity not only accounts for differences in human thinking and action but is also responsible for difference in the organisation and administration of human institutions.

#### **Relation between Education and Philosophy of Life**

Society establishes different types of institutions, specially educational, to disseminate among its members those ideals, dispositions, creeds and faiths that sustain and support the philosophy that it professes. Just as there have been, and there are, different philosophies of life, so also there have been, and there are, different philosophies of education. Educational philosophies are conditioned by the philosophies of life. The dominant philosophy of human

group at a particular time determines the character of education in that society.

A study of educational systems in different societies, past and present, might reveal many differences among them. This might lead us to think that each system is different from the other. Such a conclusion might be misleading. Differences in organisational patterns of education have also been influenced by the special needs of a society at a particular time. They may not be necessary due to diversities of culture and philosophies. As we look at the different philosophies of education, we notice that they can be broadly categorised into not very many in number; yet differences in educational systems far outnumber them. The reason is obvious: differences in systems and organisational patterns might be due to differences in needs and changes in social, economic and political systems; they may or may not reflect on diversities of philosophical bases. However, philosophical differences and ideologies play a great role in determining the aims and programmes of education as we shall see in the chapters that follow.

Another point which deserves attention here is that as there are differences in educational philosophies, so there are differences in the interpretation, or to be more precise, connotation, of the term 'education'. If we take stock of all definitions of education given by educational philosophers at different places in different ages we shall find that they run into several pages. But this does not mean that each is different from the other definitions. Differences in definitions do not mean differences in the real values of education accepted by people in different ages. In other words, we come across many types of educational systems and organisation, we find people giving different definitions of the term 'education', we also notice many differences in the practices adopted by educational institutions for executing their programmes, yet we realise that philosophically there are not as many differences as they seem to exist outwardly. There is more or less identity and unanimity on the principles governing their organisation and programmes.

#### Education and Society

"We may define a good education as the one that plays a certain integrative role within its culture and in this sense a good education will formally be the same in every culture."<sup>1</sup> But from this it does not follow that any course of study will be "the same at any time, in any place, under any political, social or economic conditions". Situations and conditions in respect to time and place vary greatly. Evidently, differences become prominent and all too glaring when such principles find expression on the practical level. Let us study a few definitions of education provided by some educational philosophers.

#### Education Defined

(i) "Education should be thought of as man's reciprocal adjustment to Nature, to his fellows, and to the ultimate nature of the cosmos."  
(H. H. Horne)

<sup>1</sup> SIDNEY HOOK : *Education for Modern Man* (1946); p. 29.

(ii) "Education is the organised development and equipment of all the powers of a human being, moral, intellectual, and physical, by and for their individual and social uses, directed towards the union of these activities with their Creator as their final end."

(T. Corcoran S. J.)

(iii) "Education is the process in which those powers (abilities, capacities) of men which are susceptible to habituation are perfected by *good* habits, by *means artistically contrived*, and employed by any man to help another or himself achieve the *end* in view" *i.e.*, good habits.)

(Adler)

(iv) "Any adequate educational programme will thus be concerned to help each individual child grow up from his state of initial dependence into full participation in the richest available group life including in a democratic country a full share in the active management of group affairs. Such an adequate programme will besides go on further to an active effort to improve the group culture."

(Cilpatrick)

(v) "Natural, progressive, and harmonious development of man's innate powers."

(Pestalozzi)

A close analysis of these and other definitions of education will reveal that though the vocabulary used in them to define 'education' is different, yet in essence they do not have much difference. It is, therefore, true that though there might exist some differences among philosophers of education regarding organisation of education and also the immediate objectives of education, there are not many differences regarding the ultimate aims of education.

### Education : Its Meaning

Let us now briefly discuss what it is that we mean by education. In our ancient literature, we find plenty of evidence in support of the view that 'education leads the individual from darkness into light'. The meaning and significance of education as conceived by ancient philosophers in our country relate to enabling the individual to understand and live his life well. We live in this world not only with the purpose of acquiring economic self-sufficiency and meeting our requirements in respect of physical and material welfare, but we have also to understand the real purpose of our existence which is far above the level of material needs. Such an outlook rests upon an essentially idealistic philosophy of life which in a respect is different from naturalistic philosophy. The ancient philosophers in India developed and cherished this outlook and it became the philosophical basis not only of the then prevailing educational system but of all other systems as well.

Idealism, naturalism, and pragmatism are three major philosophies of education based upon three major philosophies of life which we shall discuss later on. In the organisation of education in the present century, there is no distinctive stamp of one single philosophy. In fact, philosophies of life have a general, rather than a specific, influence on education. This is amply borne out by educational



systems of today. In our analysis of the aims of education and their organisation, procedures, and techniques we find that each of these philosophies has influenced our modes of thinking and action. Modern education reflects a fusion of diverse philosophical thinking. In all our educational plans and policies, we seek to derive benefit from the accumulated experiences of all people at all times. This tendency in education is usually called the eclectic tendency, which we shall examine in details in a separate chapter.

Whatever the differences on the philosophic levels, it may be stated that education brings about considerable changes in the individual relating to his physical, intellectual and spiritual conditions. These changes do not occur in an individual's life at any fixed time but they take place imperceptively in the course of his contact with his environment. Since the contact is a life-long process, changes take place throughout life and the process of education continues life-long. In the broad sense education is, therefore, the totality of changes that take place in an individual's behaviour as a result of his contact with his physical and social environment.<sup>1</sup> It is thus a process, not an end, and the changes effected through the process of education have value and significance not only to the individual but also to the society. They are significant only when they contribute, along with the development of an individual's personality, towards his becoming a more and more useful member of society.<sup>2</sup>

### Education—Its Broad Meaning

In a discussion of the meaning of education we must be clear about the two meanings of education— one in a broad sense, and the other in a narrow sense. In the broad sense, education is a life-long process and as an individual goes on increasing his store of experience through contact with the environment, he receives some education in one form or another. This kind of education is not the sole responsibility of educational institutions only but it is the whole environment which becomes the educative agency for each human being. Contact with the environment adds to the experiences of the individual and produces some changes in his behaviour (by which we mean his thinking, feeling and action). All such changes are indicative of some education received by the individual. Education, in this broad sense, enables the individual to develop to the full his native potentialities, and equips him well for gracious and harmonious living. The components of such an education may be further analysed as given on the next page.

<sup>1</sup> 'Education in the broadest sense can be nothing less than the changes made in the human beings by their experience.' (GEORGE R. GEIGER : *An Experimentalist Approach to Education : The Fifty-fourth Year Book*, op. cit., p. 144).

<sup>2</sup> Education is "the process of reconstruction or reconstitution of experience, giving it a more socialised value through the medium of increased social efficiency". (JOHN DEWEY)

(i) Education is the process of providing to an individual facilities for the development of his native powers. The capacity to grow physically, intellectually and spiritually is inherent in the individual and education functions "to give body, mind and soul, all the perfection to which they are susceptible".

(ii) Socrates defined the purpose of education by saying that it is "to dispel error and discover the truth". We may explain his statement by stating that the function of education is to lead the individual from falsehood to truth, from darkness into light, from wickedness to righteousness. This view was accepted as the supreme aim of education in our ancient literature.

(iii) Education, as has been mentioned earlier, enables the individual to live a good life. "In the natural order of things", said Rousseau, "all men being equal their common vocation is manhood". To live a good life is the moral obligation that a human being has to discharge. The essential function of education, therefore, is to teach the individual how to live well before it is to teach him any other trade.

(iv) According to the great Swiss reformer, Pestalozzi, education consists in the natural, harmonious and progressive development of the innate powers of the individual. Froebel says that "education should lead and guide man to clearness concerning himself and in himself, to face with nature, and to unity with God". These views also pertain to the broad view of education which is far above the level of academic subjects taught in the traditional manner.

(v) With the advent of sociological and scientific trends in education, many educationists of the 19th and 20th centuries have laid greater emphasis on those values of education which relate to man's social environment and his relationships with his fellow-beings. It will be instructive here to quote the views of some of them before we conclude our discussion of the broad meaning of education :

(a) "Education means the universal distribution of extant knowledge."  
(*Lester F. Ward*)

(b) "It has been said that an educated man has a sharp axe in his hand and an uneducated one has a dull one. I should say that the purpose of a college education is to sharpen the axe to its keenest edge."  
(*Nathaniel Butler*)

(c) "Education is the organisation of acquired habits of conduct, or actions and tendencies of behaviour such as will fit the individual to his physical and social environment."  
(*William James*)

(d) "To educate a man is to adjust him to those elements of his environment that are of concern in modern life, and to develop, organise and train his powers so that he may make efficient and proper use of them".  
(*W. E. Ruediger*)

(e) "Education is "a process of development.....from infancy to maturity, the process by which he adapts himself gradually in various ways to his physical, social and spiritual environment".  
(*T. Raymont*)

(f) "Education is "the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities." (John Dewey)

(g) Education is the "conscious and deliberate process in which one personality acts upon another in order to modify the development of the other by the communication and manipulation of knowledge". (John Adams)

(h) "By education I mean an all-round drawing out of the best in the child and man—body, mind and spirit." (Mahatma Gandhi)

(i) "Whatever helps to shape the human being, to make the human being what he is, or to hinder him from being what he is not—is part of his education". (J. S. Mill)

(j) "Education is the process of drawing and guiding children towards that principle which is pronounced right by the law and confirmed as truly right by the experience of the oldest and the most just." (Plato)

(k) "I consider a human soul without education like marble in a quarry, which shows none of its inherent beauties until the skill of the polisher fetches out the colour, makes the surface shine, and discovers every ornamental cloud, spot, and view that runs through the body of it. Education, after the same manner, when it works upon a noble mind draws out to view every latent virtue and perfection which without such helps, are never able to make their appearance." (Addison)

An examination of all these definitions explains the role that education plays in the development of human personality and how it enables the individual to participate effectively in social life. All educationists, past and present, regard education as a process of man's growth and development from infancy to maturity which takes place in the social media and is the result of "constant interaction among people and between people and the objective world".<sup>1</sup>

### Education : Its Narrow Meaning

In the narrow sense, education is confined to school and university instruction. In common parlance, we say that a boy or girl has completed education when he or she has completed certain courses of studies in schools and universities. This interpretation of the term 'education' has a utilitarian significance. There is no gain-saying the fact that unless a youth has learnt to apply his knowledge properly and has developed in himself those attitudes and traits of character that make him a worthy member of society, his education has not been complete. Proper use of knowledge is the touchstone of good education and if knowledge gained remains a mere abstraction and does not integrate with the personality of an individual, the real purpose of education may be said to have been defeated. School or college education that an individual receives from different social agencies and through his direct contact with environment is one of

<sup>1</sup> Cf. ROBERT ULICH : *Fundamentals of Democratic Education*, p. 10.

the many types of education that can make his personality rich, harmonious, and balanced. We may use the term 'instruction' for the more formal type of education that an individual receives through such formal agencies of education as the school or college. The true aim of education is not merely providing factual information to the youth, which is related to life, but it consists of the process of gradually developing his powers and capacities so that he learns to function as a conscientious and enlightened person realising his obligations to all those with whom he lives. That part of his education that he receives at school or college is one aspect of the whole programme; it is not the only aspect that has significance in education.

### Education : Its Process

The word 'education' has a Latin derivation. Latin dictionaries give the meaning of word 'educare' as 'bringing up children, physically and mentally'. The word 'duco', however, means 'I lead' in Latin and 'e' stands for 'out of'. If we adopt this derivation, we realise that education is the process of 'drawing out from within' rather than 'imposing from without'. Whatever the origin of the word 'education,' and whatever its meaning accepted at different periods in different societies, the essential function of education today in the context of modern society is to modify the nature of the educand and not merely to supply a certain amount of knowledge. The knowledge-mongering theory of education is both unsound and unreliable. The real purpose of education is not instruction only but a modification of behaviour of the child so that he can grow into a harmonious and balanced personality. As pointed out earlier, education is a life-long process and the whole environment of the individual forms the agency of his education. Different specialised agencies of education, may they be the school, college, or university, have to so organise the process of education in relation of their aims and means that it helps to contribute and achieve the aim of education.

In the educative process two persons are involved—the educator and the educand. The resulting process of their efforts is education. If one is teaching, the other is learning; if one is speaking, the other is hearing; if one is directing, the other following, and so on. The activities are mutually related and inter-dependent. They can not realise their aims and objectives without the co-operation of each other. Education results from the interaction of their personalities. This is why Adams calls education a bi-polar process—a process which is the result of co-operative efforts of the teacher and the taught. This process involve appreciating the point of view of the other with the purpose of modifying the responses of the other. It is also a conscious and deliberate process because the educator clearly realises the need and efficacy of modifying the personality of the learner. The means by which the educator seeks to realise his purpose, are two : (i) personal influence and making an impact of his personality upon the personality of the educand, (ii) giving

knowledge and educationally gainful experiences for enabling the educand to use them in various ways in an intelligent way.

Teaching, in fact, means causing to learn. It is a conjoint activity, where the roles of both the educator and the educand are significant. The educator has to direct instruction towards educationally significant ends. In this shared activity, the teacher has to be constantly active and vigilant. Both the teacher and the pupil are to be active and are to remain constantly in a state of activity. In all sound learning, the educand too is not to be a passive recipient of knowledge. On the other hand, he has to be an active participant in the learning process. It is significant to realise that in the progressive education of the child through different periods, there is a gradual shifting of activity from the educator's side to the educand's. In the beginning, the educand needs much help, guidance, direction and control which he gradually starts taking from himself as he gathers more and more experience, self-confidence and knowledge. During early periods, the external educator does more than the educand, but as the process advances, the educand gradually comes to acquire such a mastery of himself that he becomes practically his own educator. The real value of the educative process lies in its transforming the educand into his own educator. "Like a good doctor, the good educator proves the efficiency of his work by making himself unnecessary."

This transfer of activity does not in any way affect the basis of bi-polarity in education. Even when the educand becomes more and more self-reliant and becomes his own educator, he only changes the relative energies of the two poles. He has still to a considerable extent, to depend upon the educator for guidance and stimulation. Polarity in education is a sort of subject-object relationship and this relationship continues as long as the process of education continues.

The influence of pragmatic philosophy in education emphasises the importance of three elements in education, viz : educator, educand and curriculum. John Dewey emphasises along with the development of the individual, the social aim of education. An individual is a member of society and he can secure his growth only in and through society. The child's instincts and traits of character can have full play and significance only when "we translate them into their social equivalents. We must also be able to carry them back into a social past and see them as the inheritance of previous race activities. We must also be able to project them into the future to see what their outcome and end will be". The emphasis on the social aim of education and acquiring social efficiency, proper modes of conduct and responses which make the child social and at the same time individual, is one of the essential components of good education. The social organism, therefore, is an important element and an active participant in the educative process.

Let us view this point from another angle. In the process of education, besides the activities of the educator and the educand, the role played by the society is also vital. Society provides both of

them the material to pursue their activities towards socially acceptable goals. In return, it expects them to contribute to its progressive development. This material is not in the form of bookish knowledge only but it is a compendium of all those knowledges, skills, feelings, thoughts and experiences which sustain the society and, which at the same time, lead to the harmonious development of the human personality. Curriculum, as we call it in a broad sense, is thus the totality of all experiences and activities that the child shares to develop himself and to become a socially efficient individual. For the purpose of the school, we may define it as the totality of experiences within the control of a school. If we recognise the importance of curriculum in education along with the educator and the educand, we find that education is a tri-polar process in which three elements—the educator, the educand, and the curriculum—are involved. Let us discuss these three elements in brief :

(1) **Curriculum.** The role that curriculum plays in the total educative process is very significant. Curriculum provides the necessary basis for the activities of the educator and the educand. It also delimits their sphere of activity so that the whole programme of education follows a well-organised course with definite objectives. In a broad sense, curriculum is the totality of all the experiences that a child receives at school and its basis extends to the totality of experiences of the society as a whole. This basis provides the objectives of education and defines the scope of the activities and programmes which teachers and pupils co-operate to pursue at school. Any programme of democratic education must cater to the social aspect of education. In a democratic society, education has a very significant role to play and the programme of education must reflect the ideals and needs of a democratic society. Under totalitarian societies, the demands of the state are always supreme over those of the individual and the process of education is characterised by regimentation, control, and indoctrination. It does not leave any room for individual freedom, initiative and judgment. The curricula in autocratic systems are, therefore, likely to be rigid and uniform and are dictated more by the needs of the state than by the needs of the individual. But in a democracy, situations are different. "Democracy demands that each human being is to be dealt with by his fellows as a living, growing and potentially flowering organism that has a right to participate in the decisions that stand to affect him." This conception of individual freedom and work demands a complete reversal of educational policies accepted and followed under autocratic systems. The present educational trend is towards flexibility, adaptability and freedom in place of rigidity, regimentation and control. Since a democratic programme of education maintains a balance between the needs of the individual and those of the society, the curricula of educational institutions play a very significant role in reflecting that balance. This is why along with the teacher and the learner, we have to accept the importance of curriculum as the third element in the educative process.

(2) **The Learner.** Modern pedagogy has very much emphasised the importance of the learner in the educative process. This

emphasis is the result of psychological researches related to the processes of teaching and learning and also of the democratic philosophy of education, which stresses the worth of the individual and his needs. The concept of child-centred education which found much favour with educationists with the advent of psychological tendencies in education is even now one of the accepted maxims of educational theory. Recently, with changes in the pattern of society and its socio-economic and political needs, the emphasis has shifted a little to a programme of life-centred education. But still so far as the methodology of teaching is concerned, there is perfect unanimity among educational thinkers that all education must be based upon a psychological insight into the child's capacities, needs, interests and dispositions and that education should be a process of drawing in from within rather than of imposing from without. Further, it is also recognised that education must provide adequate opportunities to the child for the development of his personality, by catering effectively to his instinctive tendencies, and offering scope for their free expression and that all sound learning involves his active participation, first by kindling his interest and then by sustaining it throughout by diverse educational media and techniques. It is clear, however, that this approach does not in any way minimise the importance of the social aim of education. On the other hand, democratic education aims at providing a balanced education in which the needs of the individual and those of the society are harmoniously blended to work to their mutual advantage.

**(3) The Teacher.** The third element in the educative process is the teacher. He is the person who is not only a part of the pupil's environment but is also a controller of that environment. The real role of the teacher in the educative process is thus two-fold: As a part of the pupil's environment, he teaches through the impact of his personality upon the personality of his pupil; as a controller of the environment, he selects and gives the pupil those experiences that lead to the fulfilment of his individual needs, and also gives him those skills and experiences which enable him to live a richer and fuller life enabling him at the same time to contribute effectively to the welfare of the society of which he is an integral part. The impact that a good teacher makes upon the personality of the pupil is very significant. One of the most important aims of education is the fashioning of the character of the individual, and in the realisation of this, the teacher's own personality has a very vital role to play. The influence of good personalities continues to inspire pupils even when they are grown up. We do not remember our teachers so much for what they taught us as for what they inspired us to do. "Education is not theatre, although what is regarded popularly as successful education is fairly good theatre. The performance fades, and only the teacher's attitude toward truth and toward student remains assimilated or unassimilated by his hearers."<sup>1</sup>

<sup>1</sup> RALPH HARPER: *Significance of Existence and Recognition for Education* The Fifty-fourth Year Book, op. cit., p. 238.

Before we conclude this discussion of the elements of education, let us briefly summarise the views discussed above. They are :

(i) Education is the result of the co-operative efforts of the educator and the educand towards the realisation of common objectives.

(ii) Curriculum is an important element in the educative process and it is the buckle that fastens together the educator and the educand to joint action. It defines and limits the sphere of their activities and is, therefore, the third important element in education.

(iii) A programme of democratic education believes in granting freedom (not licence), to the individual. Since education is designed to serve the needs of the individual also to meet the demands of the society, democratic education fulfils its purpose only when it satisfies the standards laid down by the society.

(iv) The process of education does not consist of mere instruction. The more important phase of the educative process is related to the natural development of the child's personality. Acquiring the right kind of attitudes and modes of behaviour and practising proper skills are its components.

### Aims of Education

Before we start any discussion of the aims of education it is important for us to explain what we mean by an 'aim' or 'aims'. When we talk about the aim of an activity, we are supposed to have a clear goal or objective towards the realisation of which that activity is directed. The moment we reach the goal or realise the objective, our activity undergoes some change and is directed towards the realisation of some other objective. There is thus a close relationship between an activity and the goal. Any activity pursued without a clear objective to be realised is bound to be haphazard and meaningless. Any objective kept in view without the necessary efforts put in for its realisation is mere speculation without any significance to reality. The relation, therefore, between objectives and activities is vital, and specially in education, because much of the wastage that we notice in education is due to our not maintaining the proper relationship between educational programmes and educational purposes.

### Nature of the Aims of Education

Let us consider the question of aims of education from a philosophical viewpoint. What is the nature of the aims of education? Are the aims of education fixed, final and eternal, or are they flexible, adaptable, and changeable? A satisfactory explanation to these and similar questions can be provided by referring the questions to two major philosophies of education, which in their turn are related to two distinct philosophies of life. For a detailed discussion about the nature of these two philosophies of education—Idealism and Naturalism—we refer to a subsequent chapter in this volume. Here we will discuss only the nature of the aims of education in the light of these two distinct philosophies of education.



• Idealism as a philosophy of education traces its origin to a remote past and its value has been accepted by many educational philosophers, past and present. As a philosophy, idealism stands for the superiority of mind over matter, and it conceives the nature of ultimate reality in terms of mind rather than in terms of matter. The idealistic outlook believes in the existence of eternal values of life and, consequently, defines the ultimate aims of education in terms of those values of life. According to idealistic viewpoint, the nature of reality is fixed, and in spite of the manifold changes that we perceive through our senses in the universe, there runs through these changes an eternal spirit which is imperishable and indestructible, of which the changing phenomena are external manifestations. In education, idealism has come to acquire a very potent influence and the idealistic philosophy emphasises the ultimate aims of education as derived from the ultimate realities of existence. This does not, however, mean that the idealistic viewpoint minimises the importance of the development of human personality and the physical, intellectual or moral welfare of the individual. These objectives are accepted as real and significant by all philosophies of education and no one disputes their close relationship with educational programmes. According to idealistic standpoint, there are two types of educational objectives, viz. : immediate and ultimate. Whereas the immediate objectives are changing, flexible, and adaptable, the ultimate aims are eternal and fixed. In determining any hierarchy of values, the immediate objectives must occupy a subordinate position.

Naturalism has affected educational theory in a variety of ways. From the viewpoint of an extreme naturalist, all life is a biological phenomenon, existing through, and governed by, natural laws which are primary, all others being secondary. The nucleus of life is matter, which is the ultimate reality and through which can be explained the entire mystery of existence. Thus, whereas idealism explains the nature of ultimate reality in terms of mind, naturalism does so in terms of matter. The entire approach to educational objectives from the naturalist's standpoint is from a different angle. We will discuss in a different chapter the diverse ways in which naturalism has influenced current-day educational principles, and programmes.

Both, Idealism and Naturalism, are monistic philosophies, believing in the nature of ultimate reality as one—mind according to Idealism and matter according to Naturalism. However, the philosophical basis of these do not rigidly influence educational programmes so as to put them in two watertight compartments having no relationship with each other. Today's Idealism and Naturalism have very much in common so far as education is concerned, and instead of contradicting each other, they very often supplement each other in making educational programmes more realistic and meaningful.

The pragmatic philosophy of education approaches the problem of educational objectives from a still different angle. According to

this view, the nature of reality is not fixed and the values of life are in a constant state of flux. Unlike Idealism which sticks to mind as the basis of interpreting reality, and Naturalism which considers matter the nucleus of reality, the pragmatic view holds that human experience is the sole interpreter of reality. Whatever is conceivable through human experience is real; whatever is not conceivable, is unreal. The pragmatic view lays great emphasis on human experience which, according to them, is basis to all educational endeavour. Every other thing, if it does not relate itself to human experience, is considered meaningless. It is obvious that the pragmatic view emphasises the practical values of life. The pragmatist "turns away from abstractions and insufficiency, from verbal solutions, from *a priori* reasons, from fixed principles, closed systems, and pretended absolutes and origins. He turns towards concreteness and adequacy, towards facts, towards action, and towards power; he likewise demands a universe with real possibilities and real indeterminations, real beginnings, real ends, real evils, real crises, catastrophes and escapes, a real God and a real moral life, just as commonsense conceives these things." The two great protagonists of this philosophy were William James and John Dewey, the latter more known to the educational world due to his prolific writings on education.

According to the pragmatic philosophy, the aims of education cannot be discussed finally, or in terms of mind or matter. A more rational approach, according to pragmatists, is to discuss the aims in terms of human activities and consider them *as* activities. Educational objectives are not the final termini toward which our activities are directed and beyond which there is no activity related to the previous activity. The viewpoint is essentially practical in nature and seeks to secure a vital relationship between activity and objectives. For appreciating this viewpoint, this relationship must be clearly grasped. Since objectives are not outside the course of activity, they lie within its course, and as an individual goes on pursuing an activity, he goes on at every stage achieving certain objectives. A well organised activity yields successful results at every step and it is purposeful to that extent. These results are natural outcomes of the objectives aimed at by the performer. Activity, therefore, is important and aims lie within the course of activity. In fact, real, well-ordered, meaningful and purposeful activities are our real aims. A well-organised and directed activity should, therefore, be always kept in view and towards its execution an individual should direct all his energies. Since aims relate to results, and the results to our activities are as many as these activities, there can be no single aim of education. Education is a life-long activity of the individual and hence it cannot conform to a single aim.

A discussion of the nature of educational aims should also be relevant in the context of human nature as well. Man is a biological datum, if not in any other sense, at least in the sense that he is also governed by the same principle of growth as other animals are and he shares with them all the basic instincts and propensities. He

has, like all animals, certain urges that are not basically different from those that other animals have. Yet, unlike them, he has a social environment and a social heritage which differentiate him from other animals. This social environment is the real factor which develops a man's true personality and places him above the animal level. Man has also a unique personality and on this basis, he acquires a certain speciality different from other human beings as well. Each person's personality has a certain uniqueness which is rooted in biological variation and is influenced by the dominant norms of his culture which he gradually develops through a series of successive choices. A discussion of educational aims cannot miss this three-fold aspect of human nature.

### Criteria of a Good Aim

• John Dewey, the greatest exponent of pragmatic philosophy of education, outlines the following characteristics of aims in his book, *'Democracy and Education'*.<sup>1</sup>

(i) Good aims are related to real situations of life. They grow out of these situations and they can be achieved only under those situations.

(ii) Flexibility is another important characteristic of a good aim. If a certain aim has been found suitable under certain situations, this does not mean that it would be suitable under all situations. Conditions of life are always changing and an aim should be flexible enough to meet the demands of changing circumstances of life. To quote Dewey, 'the value of legitimate aim..... lies in the fact that we can use it to changed conditions.'<sup>2</sup>

(iii) A good aim always represents a span of diverse activities. The real objective in pursuing an end is not the end itself but the course of the activity itself, which constitutes the core of education. As in the case of shooting, the aim is not the target itself but the activity of hitting the target, so in every human activity the ends are not certain specified objects but rather specified activities. "The doing with the thing, not the thing in isolation is the end. The object is but a phase of the active end,—continuing the activity successfully. This is what is meant by.....freeing activity."<sup>3</sup>

The nature of educational aims as envisaged under the two educational philosophies poses an important problem for us while discussing educational objectives for our society. As we shall discuss later on, no modern educational system is corresponding to one age, one nation, or one tendency or philosophy of education. It is the result of a harmonious blending of the collective experiences and contributions of different ages and nations. Therefore, our approach to problems of education should not reflect our dislike to one particular theory or educational philosophy. We should be as objective as possible in our approach. We should formulate such

<sup>1</sup> 1916 (ed.), Chapter viii.

<sup>2</sup> *Democracy and Education*, p. 122.

<sup>3</sup> *Ibid*, p. 123.

aims of education as correspond, on the one hand, to our existing needs, and on the other, are supported by our philosophy of life. The idealistic philosophy emphasises the eternal values of life and, consequently, defines the nature of educational aims in terms of these values. The pragmatic view, on the other hand, lays stress on the values conceived and determined by human experience and, consequently, defines the nature of the aims in terms of changing experiences of human beings. The difference, however, is not sharp so far as the immediate objectives are concerned. For all practical purposes, we do not notice any essential conflict in the two philosophies. In fact, in education, one would hardly call pragmatism a philosophy of education and, as William James himself has pointed out, pragmatism is only an approach, not a philosophy. "It has no dogmas, no doctrines; it is a method..... There is nothing new in pragmatism. It is the empiricist's attitude." Modern idealism, too, on the other hand, is less rigid and inflexible than its older form. There is no significant conflict between idealism and pragmatism as educational theories if our approach is rational and broad-based rather than dogmatic and one-sided. The contrast in the realm of philosophical thinking is apparent not so much between idealism and pragmatism as between idealism and naturalism. Naturalism is a distinct philosophy of life based on a distinct conception of the nature of reality. We shall discuss naturalism in details later on, but we may state at this point that though naturalism originated as a distinct philosophy based on a conception of reality in terms of matter, and though its extreme forms are categorically different from their counterparts on the idealistic side, modern naturalism, as briefly explained above, comes quite close to idealism as a philosophy of education. If we base our educational thinking on one or the other philosophy, based on its merits, we shall not be following a rational approach. As was pointed out in the first chapter, philosophies of life have a general, rather than a specific, influence on education and educationists should not err by leaning exclusively on one or the other philosophy for deriving a sound philosophy of education. A sound, useful and meaningful philosophy of education would be less concerned with the differences, and more with the concurrences, among different philosophies of life. All philosophies agree on the view that the most important aim of education is to enable the individual to live a good life. Differences might exist regarding the diverse components of a good life. There would be, however, general consensus of opinion that education must effect some changes in the behaviour, attitudes, dispositions, thoughts, and feelings of an individual to enable him to live in co-operation with others and to acquire a fair amount of economic self-sufficiency so that he is not a drag on the society. If there are differences at all, they relate to the basis of priorities for various values of education. A discussion of the aims of education pertains to a discussion of these priorities which different educational philosophers have fixed in different ways, and we now examine some of those aims of education and their place in the hierarchy of educational values.

**(1) Character-building.** One of the most important aims of education is the building of the character of the individual. There cannot be two opinions regarding this statement. Historically, character building was recognised as a very important aim of education in our ancient polity. The great German educational philosopher, Herbart, maintained that education is an art and that the supreme task of education is to fashion the character of the individual. "The one and the whole work of education", said he, "may be summed up in the Concept-Morality." Morality means good character, disposition and an adaptability to the social environment. Education will bring about such changes in the personality of a human being that will make him a socially developed individual. An uneducated man cannot acquire those moral and cultural traits that can enable him to use his intelligence and to behave like a morally conscious being. This does not, however, mean that an uneducated man will be essentially immoral or vicious. Herbart says that an uneducated man, if he is good, will be mechanically good—good by habit or imitation; he will not be intelligently good or freely good—good in the sense that his education has taught him to be good and he uses his education to control his behaviour. At another place, he says that "the moral man commands himself." Herbart's whole educational philosophy is sustained by his consistent faith in the moral purpose of life and a quest for ethical criteria for determining educational objectives.

Character-building can, however, be accepted as one of the objectives of education. But to regard it as the supreme aim of education will involve us into certain difficulties. There are many other aspects of human existence which demand equal attention when we talk about the aims and purposes of education. Economic self-sufficiency is one of them and social efficiency is another. A man may be extraordinarily moral and virtuous as an individual but he may lack the necessary practical wisdom and resourcefulness to deal with others. Again, his education may not be gainful if it does not enable him to acquire a fair amount of self-sufficiency. It is almost a truism to say that man does not live by bread alone but one would wonder if man could do anything if he had no bread. There is no basic antithesis between the moral and the economic purposes in life but the economic motive has as much significance in relation to education as any other motive or purpose.

• **(2) Harmonious development of personality.** Many educational philosophers have defined the aim of education in terms of the harmonious development of personality. The great Swiss school-master, Pestalozzi, said that education would unfold the innate capacities of the individual and would enable him to develop his powers to help himself as well as the society. A programme of education, designed to help the child to develop his body, mind and soul, will lead to a harmonious development of the total personality. "Specialised development", said he, "of one side of human nature is unnatural and false. Education worth the name strives after the

**perfection of man's powers in their completeness. To consider any one capacity exclusively is to undermine and destroy man's natural equilibrium."**

The cult of harmonious development of personality can be accepted academically in the same way as that of character-building. In its practical implications it is as vague and, to a certain extent, as indefinite in scope, as the character-building aim. No programme of education could afford to ignore the development of personality, but when we think in terms of educational objectives, it is essential that we define our objectives in concrete terms. If harmonious development of personality is the aim of education what is it that we mean by 'harmonious development?' Do qualities like citizenship, and skills like vocational efficiency, and attitudes like social sense, also come under the harmonious development aim? It is obvious that, directly, they do not. When Pestalozzi laid emphasis on the 'harmonious development' aim of education, he had the individual in mind as an instrument for improving the society. His whole theory and philosophy of education originated from his earnest zeal for a reform of society. The squalor and misery of the poverty-stricken masses aroused his feelings of compassion. He came to a belief that a programme for the reform of society must begin with a programme for the reform of the individual. Philosophically, his theory of education is sound and may be accepted even now but in its practical implications, we shall have to be more clear and precise in our definition. It will be necessary for us to clearly say what we mean by the harmonious development of personality. We will have to improvise specific criteria to determine the extent to which this harmonious development has taken place in respect of an individual's personality.

**(3) Vocational aim of education.** One of the important conditions for living is an individual's capacity to meet his physical requirements in life. Self-preservation is the first law of nature, and from the biological standpoint, all activities of an individual are directed by the urge to meet the physical requirements of life. However acute may be the desire of an individual to acquire knowledge, his first consideration is his attention to physical needs which pertain to his ability to acquire a certain measure of economic self sufficiency. No programme of education can ignore this aspect of life and education must essentially aim at giving the individual a capacity to earn his livelihood. Yet it has not to be forgotten that vocational efficiency is not the only aim of education. Man does not live by bread alone and though we realise that he cannot also live without bread, it is at the same time true that he cannot live a human and culturally rich life by bread alone. The aim of human life is far above the level of 'bread and butter'. Fulfilment of bodily needs does not give the individual the satisfaction and feeling of having lived his life well. "The unfulfilled ends of his being are the increasing knowledge of the truth, increasing wisdom, and the application of his knowledge to the problems of living, increasing

enjoyment of persons and things worthy of love and appreciation, increasing realisation of a proper organisation of mankind on the earth, increasing fulfilment of an unconditional obligation to know and to do the right, the increasing reverence for the physical realities of existence.”<sup>1</sup>

A consideration of the vocational aim of education draws us to make some comments on the relative claims of liberal and vocational education. Liberal education, as is commonly understood, relates to the cultural and academic aspect of education. Vocational education, on the other hand, stands for specific job training that suits the individual's needs and capacities, and enables him to become economically self-sufficient. A superficial dichotomy is sometimes drawn between these two types of education, without understanding their close relationship. It is often argued that in any programme of education, liberal education should get precedence over vocational education. But the truth is that any type of education, which excludes the other, will remain incomplete. We should always remember that both types of education are essential preparation for life. A liberal education, which is divorced from, or which disregards the importance of, vocational education tends to be useless and unproductive, and a vocational education which is not supplemented by a programme of liberal education is bound to be mechanical as it does not develop the human side of the individual. Liberal and vocational aims of education are thus complementary. A good programme of education not only enables the individual to develop his personality and meet the physical needs of his life but it also enables him to contribute to the total enrichment of the community. In an essentially evolving and dynamic society, “the so-called liberal disciplines would indeed be liberal because they would be studied and taught with an eye to the total enrichment of the life of responsible members of the society; and in such a community, the acquisition of the vocational skills, from the simplest to the most complex, would be equally liberal because they would be taught not in a spirit of deep social concern for the needs of others and for the common good.”<sup>2</sup>

**(4) The knowledge aim** Another aim of education which has found favour with many educationists is commonly interpreted as ‘knowledge for the sake of knowledge’. It has been argued that the purpose of education is to give knowledge to children and that acquisition of knowledge is as end in itself. It is undoubtedly true that one of the most important purposes of education is to give children knowledge of various kinds but it is doubtful if knowledge can be considered as an end in itself. Whatever knowledge we impart to our children, our primary purpose in doing that is to enable them to use knowledge intelligently in life. If knowledge

<sup>1</sup> Horne H.H. : *op. cit.*, p. 156.

<sup>2</sup> GREENE, THEODORE M. : *A Liberal Christian Idealist Philosophy of Education : The Fifty-fourth Yearbook*, *op. cit.*, p. 119.

gained is merely theoretical and if it does not reflect itself in the thoughts, feelings, and actions of the learner, it is completely ungainful, and all efforts in imparting it are a waste. The touchstone of knowledge is its close relation and applications to practical situations of life. The 'knowledge aim' in education can be accepted only in so far as it fulfils that condition. An undue emphasis on this aim has in the past resulted in too much emphasis and concentration on academic studies and bookish insurrection, divorced from the practical pursuits of life. Our educational system, at the present moment, suffers from this serious defect. There is an over-emphasis on bookish knowledge and successful completion of certain prescribed courses of studies. We do not mean to say that courses in different academic studies are not important ; our point in this discussion is that only that knowledge is useful which is usable and which enables the individual to live gracefully in co-operation with others. There is a story in Sanskrit which draws an inference on the basis of the foolish behaviour of four scholars of Sanskrit grammar who had acquired a complete mastery of the Sanskrit grammar but who could not use their knowledge intelligently when faced with real situations of life that demanded application of their knowledge. We quite frequently find people who are good scholars and who possess a high degree of knowledge in academic sphere but are often devoid of practical wisdom and skills. The strength of an educational programme lies not so much in imparting mere knowledge as it does in providing an equal amount of competence in the use of knowledge. The 'knowledge aim' of education is valid only to the extent to which it is intended to enable the learner to make knowledge usable in life situations.

**(5) Complete-living aim.** Herbert Spencer, who is regarded as one of the great advocates of the naturalistic and scientific trends in education, rightly said that the function of education is to prepare the individual for complete living. To quote from his treatise on education, "To prepare us for complete living is the function which education has to discharge, and the only mode of judging any educational course is to judge in what degree it discharges such function". How Herbert Spencer makes an analysis of human activities that relate to complete living, has been briefly discussed in the first chapter. For a proper understanding of the same we shall make a detailed analysis of those activities according to Herbert Spencer's priority list and how he relates different subjects associating them with different activities.

(i) Since according to Naturalists ; self-preservation is the first law of nature, the activities that are first in order of importance are activities that directly administer to self-preservation. An individual who has an adequate knowledge of physiology, physical and chemical science, hygienes, anatomy, etc., knows about the working of the human body and how it can be kept in sound condition. The subjects of studies that are related to the welfare of the physical body are the most important, and they deserve foremost attention.



(ii) Next in order of importance are the activities that indirectly administer to self-preservation. Various sciences and arts that help human beings in securing food and shelter, e.g. mathematics, biology, sociology, physics, etc., acquire the second status in the hierarchy and consequently, deserve attention next to the first kind of activities.

(iii) Activities which have for their end the rearing and discipline of offspring are third in order of importance. After meeting the requirements for self-preservation an individual is to know what activities will contribute toward the education and welfare of children. A knowledge of psychology, ethics and physiology will help him in understanding the principles of child growth and development and also enable him to understand what kind of environment will lead to the physical, intellectual and moral welfare of children.

(iv) The fourth kind of activities are related to the needs of the individual in his relation to society. After he has looked to his physical needs, and his obligations to his family, he is supposed to know his obligations to, and relations with, society. These occupy a position after, and not before, the personal and family needs of the individual. For this kind of activity, a study of subjects like history, politics, civics, economics, etc., will be useful.

(v) The fifth type, according to Herbert Spencer, comprises those miscellaneous activities which make up the leisure part of our life, and are directed to satisfy leisure time needs. Study of literature, art, drama, music, painting etc. would fulfil those needs. According to Spencer, these activities are related to spending gainfully leisure hours in life. Hence, it is imperative that in the curriculum adequate provision should be made for such activities. But since they are primarily meant for fulfilling the needs of the leisure part of our lives, they should not take precedence over those activities that fulfil the needs of physical existence.

Herbert Spencer does not, by the above analysis, condemn any branch of knowledge but he criticises contemporary thinking in education regarding selection of studies. During the 19th century, science had made a remarkable progress but science as a course of studies had not acquired its proper place in the curricula of schools. We do not want to discuss here in detail the influence that advances in science exercised over educational thinking in the 19th century; we shall do that in a separate chapter later on. Suffice it to mention here that the aim of education, as propounded by Herbert Spencer, had a potentiality strong enough to change traditional thinking and practices in education. From philosophical point of view it was intended to lay emphasis on naturalistic trends in education which we shall study subsequently.

Herbert Spencer's views on the purpose of education reflect his extreme admiration for scientific studies relegating the literary and humanistic studies to a secondary position in the school curriculum. His conception of education is criticised on two grounds: firstly, because he lays too much emphasis on the utilitarian aspects, and

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secondly, because he thinks of education as a preparation for life. It does not mean that education is not a preparation for life or that the utilitarian aspect of education is not important. Both these views have an important place in developing any philosophical thinking. But Herbert Spencer's thinking does not reflect the proper balance between utilitarian and cultural aims of education. The modern mind regards leisure-time activities as much important as it does the activities related to the fulfilment of physical needs of the individual. The 'complete-living' aim of education is also not clearly defined, and there might be different opinions over the concept of complete living. The biological view-point so strongly emphasised by Herbert Spencer is not very much tenable and the fulfilment of the basic needs of life on the physical side does not conform to the real purpose of human existence. All activities of human being cannot by any logic be reduced to a survival tendency. Herbert Spencer's analysis of human activities is both logical and realistic, but the priority list fixed by him and the reduced emphasis given to the cultural and aesthetic activities in educational philosophy are subjected to much criticism. "We do not live only in order to survive and do not educate only in order to further survival ; the essence of man lies in his desire for life, not merely as a mere biological datum, but as something which is worth having and which provides a reality that he can love for its inherent values."<sup>1</sup>

It may, however, be pointed out here that Herbert Spencer wrote his treatise on education at a time when scientific advances had made tremendous progress but science as a subject in school was not receiving adequate attention. The emphasis in school programmes was on classical studies upto the middle of the 19th century, and Herbert Spencer in his writings vehemently criticised the traditional practices in education. Conditions have been rapidly changing since that time. At present, the study of science has come to occupy an increasingly important place in school curriculum. In the formulation of the aims and objectives of education, the past experiences and the impact of new changes must be brought to bear upon our thinking. The 'Complete-living' aim envisages this approach and thus it merits our attention.

**(6) Individual Vs. Social aims of education.** We now come to a consideration of the individual and the social aims of education which will require a fairly detailed discussion. Quite frequently, these two aims of education are regarded as opposed to each other and literally they might appear to be so. "The interest of the social organism and of the individual comprising it at any particular time are actually antagonistic ; they can never be reconciled : they are inherently and essentially irreconcilable"<sup>2</sup>. Let us for a while examine the nature of this antithesis between the interests of the individual and those of the society, as reflected by their basic philoso-

<sup>1</sup> Ulich Robert R. : *op. cit.*, pp. 6-7.

<sup>2</sup> Benjamin Kidd : *Social Education*, p. 5.

phy. The theory of irreconcilable gulf between the individual and the state is based on the assumption that an individual has not only an independent existence but he has also an independent nature. This view, however, is not tenable when we consider the relationship between the individual and the social organism. The individual, and the society do have independent existence, no doubt, but they can exist independently only when they are dependent upon each others' development. We cannot think of the human individual as a completely independent unit. An individual without being a part of the social organism is a non-entity. And we cannot think of a society without any individuals ! Let us first analyse here these two aims of education—individual Vs. social—and then proceed to determine the relationship existing between them.

*Individual aim or the development of individuality as the aim of education.* Since the very earliest times, development of the individuality of a human being has been accepted as one of the primary functions of education. This ideal of education was emphasised in our ancient literature and also in the writings of some Greek philosophers, Aristotle being the most important of them. Plato in his 'Republic' envisages a programme of education intended to build up a strong society but he seeks the good of the individual through the good of the state. Aristotle emphasises the opposite view and seeks the good of the state through the good of the individual. There isn't any essential dichotomy between Platonic and Aristotelian outlooks ; both of them, however, have the good of the individual and the good of the society as equally important goals of education. Plato is more idealistic and therefore, subjective ; Aristotle is more realistic and therefore, objective. The former describes men as they ought to be ; the latter describes them as they are. Plato tackles the problem of education from a philosophical point of view ; but Aristotle does that from a statement of facts. It is not, however, an easy task to defend one line of thinking against the other. Even in our own times, we might find opposing views on the theoretical side of not only our educational systems but of all other systems. Let us now attempt an exposition of development of individuality as the aim of education.

Professor T. Percy Nunn has been one of the prominent educational thinkers in the present times to have strongly asserted the worth of individuality and emphasised the development of the individual as the aim of education. "Nothing good," says he, "enters into the human world except in and through the free activities of individual men and women, and that educational practice must be shaped to accord with the truth".<sup>1</sup> He further stresses that in education a distinct philosophy is needed, which "reasserts the importance of the individual and safeguards his indefeasible rights". Education must secure for every individual "the conditions under which individuality is most completely developed". It must enable him "to make

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<sup>1</sup> EDUCATION : *Its Data and First Principles*, p. 4.

his original contribution to the variegated whole of human life as full and truly characteristic as his nature permits ; the form of the contribution being left to the individual as something which must, in living and by living, forge out for himself."<sup>1</sup>

With his exposition of individual aim of education, Nunn also criticises some of the views regarding the functions of education as expressed by other educationists. He takes the 'character-building' aim for example, and says that this aim suffers from the weakness that it is not clear by itself. So is the case with the 'complete-living' aim. We do not know what 'character-building' or 'complete-living' means to different individuals, "For A's idea of a fine character turns out to be either ridiculous or rankly offensive to B ; what C regards as complete living would be spiritual death for D, when the *mens sana in corpore sano* that E reveres, F loathes as the soul of a prig housed in the body of a barbarian."

Nunn puts forward the biological standpoint also in support of his argument and says that in the realm of Nature we find each creature making an incessant effort to reach perfection, and it is, therefore, in line with the law of nature to have development of individuality as the aim of all education. There cannot be, according to Nunn, any other aim of education which can have a universal acceptance.

A few fundamental questions occupy our attention here : (i) what is exactly meant by development of individuality and when can it be said that a person has developed his individuality to the fullest ? At no stage of a person's life it can be easily said that he reached perfection by securing the fullest development of his personality. Nunn also subscribes to this view. He says that at no single stage can it be said that an individual has acquired the fullest development of his individuality. He has fixed the goal, the ideal towards the realisation of which an individual must strive. The goal may not be reached but the worth of education and life of the individual will be judged by the degree of perfection he has achieved. (ii) The second question relates to the precise nature and scope of the individuality-development aim. In this connection, it may be asked at the very outset : Should education have aims which would be universally accepted and should these be applicable to all times ? So far as the philosophical viewpoint is concerned, we may use any abstract language to define aims of education and in each case, each definition will have a very wide acceptance. Nobody would contest the view that education should enable the individual to develop his character or to acquire a competence for complete living. But real difficulties are bound to crop up when we are asked to define our aims in concrete terms, specifying the meaning and scope of our objectives and the means we suggest to realise them. This will need a practical definition—a definition that can have a direct bearing on what we propose to do in education and how we do. There has

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1 *Ibid.*

always existed some kind of dichotomy between philosophy and practice, between thinking and doing, between reflection and action and unless this dichotomy is removed and a greater harmony is brought about between theoretical expositions and realistic approaches, our definitions are bound to be of mere academic and philosophic interest. They would not be able to make any impact on the life of the individuals and their actions will not be natural correlates of the philosophy of education, theoretically conceived and defined. The 'development of individuality' aim also suffers from the weakness from which 'character-building' or any other absolute aim of education does. There is no doubt that education should enable the individual to develop his individuality and acquire a perfection which his personality with all his innate powers and capacities permits. Yet any aim of education defined in absolute terms may fail to determine a definite programme of education which in its details might be related to that aim. Whatever be its weakness from a philosophical point of view, the modern pragmatic view, however, is more tenable from that standpoint. Aims of education, according to this view, are not *a priori* considerations which precede educational activity and which do not lie within its pursuit. Whatever activities we pursue in life, they have a meaning only in so far as they lead us from one result to another flowing naturally in sequence for such aim. Such results are achieved not only after a certain activity or activities have been carried to completion but also during the course of those activities. The final result also lies in the course of the activity because it leads to further activity and is thus a link in the continuous chain of activities. There cannot, therefore, be a single aim that we might talk of, but there would be a variety of aims that would be achieved in the course of our activities. If we organise our activities properly and pursue them with all the vigour and energy we have, we are sure to get good results. A well-organised and ordered activity is the primary aim with which we are concerned, and as in life, so in education, a well-organised and a properly executed programme will yield successful results. Activities may be of various types. We cannot foresee or anticipate an aim when we have no idea of activities through which we can realise that. It is in this sense that we say that there cannot be one aim of education. It is the activity which is significant and which will lead to some results. Such results may be more than one. Any definition of educational aim in absolute terms is, according to this view, an intellectual exercise, which does not have any practical value. "An aim implies an orderly and ordered activity, one in which the order consists in the progressive completing of a process ... Hence, it is nonsense to talk about the aim of education or any other undertaking—where conditions do not permit of foresight of results, and do not stimulate a person to look ahead to see what the course of a given activity is to be."<sup>1</sup>

<sup>1</sup> DEWEY JOHN : *Democracy and Education* (1916 ed ), p. 119.

Our purpose to cite the above argument is not to criticise the view of Nunn regarding the aim of education. The pragmatic viewpoint has also its own weakness to which we shall refer when we shall take up a detailed discussion of pragmatism at a later stage. In fact, the pragmatic view stands for a rational approach to formulating educational programmes and directing their execution, and it can hardly be called an educational philosophy. The impracticability of any idea or ideas does not by itself prove that such ideas are no good. After all, as human beings, we have our own limitations and if we are not able to put into practice certain ideas, this should in no case mean that the ideas are impracticable. Ideas, values, and purposes explained in absolute terms are meant to be standards and criteria by which our activities are to be judged. They may not be attainable at any stage in human life. Like the polar star, they guide the course of our life and inspire and stimulate us as we proceed. If we deny the existence of absolute ideas and values in life, we deny the existence of a philosophy of life. Even John Dewey probably had to realise the need of revising some of his ultra-pragmatic views regarding values of life. His writings, some twenty years after his publication of *'Democracy and Education'*, show that there had come a definite change in his outlook on the values of life when he wrote about "moral foundations", 'law of life' or 'the identification of the divine with ideal ends'.

Our purpose to point out the weakness of the pragmatic viewpoint in education is simply to argue that in education, as in life, it would be difficult to have unanimity regarding aims and values. All will, however, agree to the view that education is a necessity for life and that one of the supreme functions of education is to enable the individual to acquire maximum development of his personality. In so far as this line of thinking goes, we support Nunn's exposition of the aim of education. (iii) There is another question that deserves our attention in this connection. If the development of individuality is the aim of education, does it mean that the claims of the individual are superior to, or above, social claims? Or does Nunn's view mean that the interests of the individual are to be regarded more important than the interests of the society? In answering the question it has to be explained what Nunn means by the term 'individuality' and how he holds the balance between individual and social claims in education.

The term 'individuality' has been interpreted differently from biological standpoint and in a different sense from the social, or more precisely, from a spiritual standpoint. In the biological sense, the term means the state of being an individual having a separate existence. Development of individuality, therefore, from biological standpoint has come to mean growth of the organism as an independent organism without remaining under the control of any other organism. This conception of individuality may hold good in the realm of Nature where each organism is pursuing activities for its survival and where the activities of all creatures are related to their

physical needs. In the world of human beings, the physical needs undoubtedly occupy an important place, but more important than those are man's social and spiritual needs. The term 'individuality', therefore, has a different meaning for human beings. It is not merely the growth of the individual from a physical standpoint but it is the development of his total personality leading to his physical, intellectual, and spiritual growth on one side and a social consciousness on the other, so that he can fulfil his obligations to others and live co-operatively with them. Individuality, according to Nunn, is an ideal, a good, which envisages a spiritual perfection towards the realisation of which a man strives but which may not be reached at any stage in human life. We may call it 'self-realisation', meaning thereby an understanding of one's 'self' and realise through it a state of perfection to which it is susceptible. Self-realisation is different from self-expression which stands for unrestrained freedom and therefore, is inconsistent with the term 'individuality'. It is the social meaning of the term 'individuality' which has significance for human beings. A human being is 'individual' in the sense that he is 'social'. The growth of all creatures, except human beings, takes place as a result of their actions and interactions in contact with the physical environment. The development of the individuality in the case of human beings takes place as a result of their contact with the physical and social environment. As discussed in the first chapter, the social environment is more significant than the physical environment in the case of human beings. It is through that environment that a human being secures the development of his powers and capacities, that makes him human and distinguishes his 'self' from the 'self' of other creatures.

Nunn gives the following arguments in support of the aims of education held by him :

(i) Every art has a purpose to achieve some good. Since education is an art, it must also achieve some good.

(ii) There can be many aims of education but no single aim can have universal acceptance, the reason being that each individual has his own philosophy of life and he defines his aims in relation to that philosophy. Since each individual has his own distinct personality, each would accept the development of individuality as the aim of education. He would be able to live well only when education has catered for the development of his powers and potentialities.

(iii) Education is basically dependent upon a practical philosophy of life and is, therefore, closely related to different aspects of life. Aims of education have direct relationship with aims of life. That is the reason why under different periods in history aims of education have been different, according as people have prized different values of life. The aims of the Puritan education, for example, were different from those of the Catholic education, because the aims were related to two philosophies of life. Parallel examples may be found in the history of all countries in different ages.

(iv) Yet from one viewpoint, all human beings have remained similar and they are similar even now and will always be. Each has his own individuality—his own 'self' in the making. At birth, a human being has a physical body only, but he has no individuality. The gradual building up of individuality takes place only as the individual acquires experience and grows intellectually, spiritually, and socially. Without these experiences and growth, a human being has a physical existence but he has no individuality. It would, therefore, be an accepted aim that education should form an effective medium to develop individuality of a human being

(v) The purpose of education, therefore, is to provide to each being facilities and conditions for the full development of his individuality. Only then a person can realise his 'self', i.e. he can understand the purpose of his existence and can direct his powers and capacities for realising that purpose.

### Social Aim of Education

The social aim of education has two meanings. Before we discuss the harmonious relationship between the individual and social aims of education as is emphasised today, let us briefly examine the social aim with its two meanings

(1) In the first sense, by 'social aim' we mean purposes of the state. The function of education, in relation to that aim, is to cater consistently for the welfare of the state subordinating the welfare of the individual to that of the state

(2) In the second sense, by 'social aim' of education is meant an individual's social efficiency.

Obviously, the first interpretation of the social aim of education is a sort of state socialism which keeps the interests of the state above the interests of the individual. The second interpretation is, however, democratic and it aims at keeping a balance between the interests of the individual and the society without subordinating one to the other.

The concept of state socialism and subordinating the individual to the state is not a new concept. In ancient Greece, there were two separate states—Sparta and Athens—in which two different types of educational systems flourished. The Spartan system may be called the most brilliant example of state socialism and its ideal was to maintain a strong state. The Spartan State was a socialistic State. The individual belonged, not to the family, but to the state. The surroundings and situations in which the Spartan State existed and grew up demanded that their educational system must enable the individual to serve the interests of a strong militaristic state. Education for citizenship in Sparta, therefore, meant education for securing efficiency and usefulness in an intensely military state. "Sparta prepared and trained for war and in peace rusted like a sword in its scabbard." We may draw some kind of parallelism between the Spartan ideal of education and the Nazi or Fascist ideals of education as existed in Germany and Italy. The communis-



tic ideal of education also regards the interests of the state above the interests of the individual. It may, however, be pointed out that a democratic ideal of education and a totalitarian one are not strictly opposed to each other in all respects. Both of them emphasise the necessity of education for good living and for the development of the powers and capacities of the individual. Both of them lay stress on individual freedom as well, and in that sense, they have their own interpretation of freedom. When a charge is laid that communism as a philosophy of life can never stand for individual freedom and that it holds the welfare of a communistic state above the welfare of the individual members of that state there might be difference of opinions regarding the concepts of 'state' and 'individual' welfare. That point, however, does not concern us here.

The 'welfare of state' ideal of education received a strong support from the philosophy of Fichte and Hegel also, as the 'welfare of individual' ideal received from the philosophy of Kant. It has been pointed out earlier that a philosophy of life has a close relationship with the socio-political and other situations amidst which it is developed. The ideals of early Christian education or monastic education or scholastic education in the West and the ideals of education in ancient India or those of Buddhist education or Islamic education, etc., were all closely related to contemporary situations of life and the prevailing philosophy of life, which gave them meaning and support. If Hegel and Fichte, therefore, believed in despotic monarchies, they were justified because they had seen the ascendancy of Napoleon in Europe. Kant was one who himself had seen the fall of Bastille and consequently, he supported Rousseau.

A discussion of their respective philosophies is not our concern here. Our purpose in referring to Kant, Hegel, Fichte and to ancient Sparta or Nazi Germany is simply to show that the 'state-welfare' ideal of education is very old and it has been accepted by many people at different periods of history. It also bore the desired results for them for the time being though it did not have very many permanent influences.

The 'citizenship' ideal of education is more democratic and it has always found favour with all democratic nations of the world, past and present. The function of education, according to this ideal, is to enable the individual to develop himself fully according to means compatible with the interests of society. The development of the individual should be secured to promote the welfare of the society. In no case should individual development interfere with, or restrict the welfare of, the society of which he is a component. Social efficiency is a very significant ideal of education. According to Professor Bagley, social efficiency stands for the following :

- (i) 'economic efficiency' or ability "to put his own weight" in economic life ;
- (ii) 'negative morality' or "willingness to sacrifice his own desires when their gratification would interfere with the economic efficiency of others" ;

(iii) 'positive morality, or the willingness to sacrifice his own desires when gratification would not contribute directly or indirectly to social progress.'

In a broad sense, social efficiency means cultivation of one's powers and capacities to join freely, intelligently, and fully in the shared activities of the community as a whole. It implies 'socialisation of mind which is actively concerned with making experiences more communicable; in breaking down the barriers of social stratification which make individuals impervious to the interests of others.'<sup>1</sup>

The purpose of education, from the above standpoint, is to prepare the individual for successful participation in social activities. "It is commonplace to say that development of character is 'the ultimate end of all school work. In general, character means power of social agency, organised capacity of social functioning. It means social executive power, and social interest and responsiveness."

Whatever the way an educational philosophy is interpreted, a programme of democratic education is designed to build up along with a fully-developed individual, a fully developed society. Social efficiency and citizenship are, therefore, important objectives of democratic education.

**Individual Vs. Social aims : No antithesis.** The present century has been called a century of compromises. We notice many ideological differences and conflicts, yet from a philosophical point of view, we do not see special predominance of one single philosophy. Modern civilization is the result of the cumulative efforts of the preceding generations and in it are traceable those influences that have from time to time contributed towards its progress. It owes its present shape not to one single source but to a variety of sources, not to one age or nation but to many ages and many nations. We shall discuss this modern tendency (called eclecticism) later on in a separate chapter. Suffice it to mention here that there is no essential antithesis between the individual and the social aims of education. The function of education is to enable the individual to develop his powers and capacities on the one hand and to enable him to be an active participant in a programme of social regeneration on the other. There is no antagonism between the two functions and a programme of balanced education can help the individual to realise two objectives.

We have discussed above how Nunn interprets individuality by which he means a development of all the powers and capacities of the individual and not merely a growth of the physical organism. Individuality has a social significance and it can be developed only in social medium. "The real self," says J. M. Baldwin, "is the bi-polar self, the social self, the 'socius' : the 'ego' and the 'alter' are born together". The personality of the human being is always interpreted in reference to its interactions upon other personalities.

<sup>1</sup> DEWEY, JOHN : *op. cit.*, p. 141.

When we speak of a man's individuality or personality, we always have a certain standard for its evaluation. That standard is the way in which the individual reacts upon others. "When we speak of a strong, or a weak, or a charming, or a colourless personality, we are referring to the way in which an individual affects other people, and assessing the degree and quality of his impressiveness." A man's personality, therefore, implies those social contacts which make him human and without which his personality is a non-entity. "Man's nature is social as truly as it is self-regarding" and self-realisation or development of personality can be achieved only through a social environment. The social and individual aims, in other words, can be realised only when they are regarded as natural correlates depending upon each other for their realisation.

The theory of the essential opposition between the individual and the state is based on the atomistic view of the universe and, as has been pointed out earlier, this view does not hold good in the case of human development. The individual can make the best of himself only in a state and the state can achieve a high degree of excellence and strength only on the merit of its members. The limitations that the state places on the individual are the means by which an individual can realise himself. Man by nature is not self-sufficing and accordingly, he must live in a state. The welfare of the state is, therefore, as important as the welfare of the individual. Indeed, the welfare of the state means the welfare of its members. They are both connected and closely intertwined with each other. In fact, no one can exist in the absence of the other. "If there was a cyclopic period, it marked a time when man was in the making and had not reached the human standard. It was not that in the evolutionary process man first reached the full standard of humanity, and then proceeded to find the lack of self-sufficiency and to make provision for his defects by founding a state. The formation of society was part of the formation of humanity. We cannot think of the human individual as a complete independent unit. An essential part of his nature is his relation to his fellows in a society."<sup>1</sup>

The social environment is a man-made environment and man has made it because he has found it useful for himself. It is the duty of each individual to contribute to its development; otherwise it will lose its vigour and strength. And once the society starts getting weaker it can no longer provide opportunities to the individuals for their development. It is in their own interests that individuals should contribute towards social welfare. In its return, the society should also provide to the individual freedom and opportunities for the development of his powers and capacities with which he is gifted by nature.

To sum up the discussion on the individual and social aims of education, it may be said that there is not any essential antithesis

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<sup>1</sup> ADAMS : *Evolution of Educational Theories*.

between the two from educational point of view. "The common good, so far as it is accurately conceived and adequately pursued by co-operative action, is not something which excludes the welfare of the individual. It includes his welfare as one of its parts. The aim of the individual is to realise his capacities, to live a complete and unhampered human life. He cannot do this without the support of co-operative action, ordered in accordance with natural law".<sup>1</sup>

**Other Aims of Education.** There can be many other aims of education because of diversity of cultures, situations, and conditions of human existence. The education of primitive societies aimed at fitting the individual to his environment. At all stages of society, whether high or low, civilized or uncivilized, education to a certain extent is a process of adjustment to the physical environment. The biological viewpoint is important though it is not all-important in the case of a civilized society and man has functions more meaningful than those related to earning bread. Conditions of physical existence are important in the beginning and education primarily is a process of enabling the individual to ensure his self-preservation. But once that capacity has been acquired by an individual, he realises that he has higher aspirations and meaning in life. When he comes to that stage he realises that his education only can help him in achieving the real ends of human existence. Diversities of cultures and societies account for diversities of educational aims and an individual thinks of those aims only against the background of his own culture and philosophy. That is way we say that aims of education are tied with aims of life dictated by the philosophies and outlooks that different people have on life.

Self-realisation, self emancipation, self-culture are some of the aims of education often talked about. We do not regard these aims as separate from those that have been discussed above. In one way or another, they all come under those aims, which are more comprehensive, e.g., development of individuality or complete living or harmonious development of personality. The purpose of all education is related to enabling the individual meet his own needs and also discharge his obligations to the society. For that he has to have a good character, he has to make full use of powers and capacities and has to lead a good life. "Education is the process of drawing and guiding children towards that principle which is pronounced right by the law and confirmed as truly right by the experience of the eldest and the most just."<sup>2</sup>

Those who are not apologists for a certain political or religious thought and have a balanced view of all situations will agree that considering the nature of man and his individual and social needs, education must :

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<sup>1</sup> WILD, JOHN : *Education of Human Society : The Fifty-fourth Year-book : op. cit.*, p. 474.

<sup>2</sup> PLATO : *The Laws* : Quoted by Ulrich Robert R. : *History of Educational Thought*, p. 6.

- (i) develop powers of critical and independent thought,
- (ii) attempt to induce sensitiveness of perception, receptiveness to new ideas, imaginative sympathy with the experiences of others,
- (iii) produce an awareness of the main streams of our cultural, literary, and scientific traditions,
- (iv) make available important bodies of knowledge concerning nature, society, ourselves, our country and its history,
- (v) strive to cultivate an intelligent loyalty to the ideals of the democratic community,
- (vi) at some level, should equip men and women to do some productive work according to their capacities, etc.,
- (vii) strengthen inner resources to enable a person to stand alone when necessary.<sup>1</sup>

The purpose of education, after all, is to help a person live graciously a socially desirable life. He must, in addition to acquiring economic self-sufficiency, be a worthy member of his home and society. He must know his obligations to others and fulfil them. He must make the best use of the powers, resources and situations that he commands, he must use his time well. Instead of wasting away his hours in frivolous thoughts and activities, man must use his leisure hours properly. Due to the advancement of science and the advent of machine-age, man has come to acquire more and more leisure time. He has the machines now to work for him. The time that he thus saves, should be used by him for other creative activities so as to contribute to his own cultural growth as well as to the enrichment of the social environment. Education has a great responsibility in this respect and one of the most important objectives of education should be to teach individuals proper use of their leisure time. In fact, there would be no exaggeration to say that the way a person uses his leisure hours would indicate the quality of education that he has received.

The controversy regarding fixed and changing aims of education is untenable. No aims of education can be absolutely fixed and whatever is fixed is not for education to bother about. Nobody can contradict that there is something integrative in all cultures and that it is not affected by the phenomenon of changes of times and places. That element, in general terms, may be considered as fixed and no educational programme can afford to neglect that. But so far as the immediate and more concrete objectives of education are concerned, we have to admit that times and situations of different places and cultures must condition educational thinking and practice.

#### **Aims of Education in the Light of Our Own Situations in India**

Our country has attained independence after centuries of slavery and one of the foremost aims of our education is to equip our young men and women with those skills, knowledges, traits of character and dispositions that will enable them to preserve, strengthen and

<sup>1</sup> Ref. SIDNEY HOOK : *Ibid*, p. 2.

stabilise the new socio-economic and political order that has been established after freedom. Needless to emphasise that the freedom of the country cannot be preserved and the vision of a socialistic pattern of society that our leaders have held out before us, cannot materialise unless we improve the quality of our education. The type of education we had during the British regime was only to prepare people for taking certain subordinate positions in government offices ; it was not intended to develop among people the capacity to take leadership and initiative in all walks of life. The task before our educational planners now is to realise the newly-emerging needs of the country and devise a very comprehensive plan of education so as to make it respond to the challenging needs of the country. What we need today is an education that will give our young boys and girls not only certain knowledges and vocational competencies but also those attitudes, dispositions, traits of character and qualities that will equip them to meet their obligations in respect to their homes, their local communities, their state and the nation at large. The role that education will play in achieving social education and national integration will determine the future course of our democracy.

One of the pressing needs of the hours is the creating of an atmosphere and an emotional climate so that our young men and women become sensitive to the dangers which the present fissiparous tendencies in our country pose to the nation — dangers likely to disrupt the entire socio-political order due to the rampant prevalence of casteism, linguism, narrow patriotism, communalism, religious antagonism, etc., etc. If our education cannot mould the thinking of our people and cannot inspire them to rise above petty prejudices, narrow visions, restricted outlooks, rigid beliefs and dwarfed parochialisms, it will fail to achieve one of the most significant objectives which the nation needs at the moment. For some time in the past there has been a good deal of discussion and thinking over the subject of emotional integration or national integration as it is called in a broad sense. It is very difficult to define the term in absolute terms but for our purpose, and in the light of the situations existing in our country, we may define it as the conscious and unconscious instilment within an individual of deep-seated loyalties for his region as well as his nation and to be prepared to subordinate and sacrifice his narrow loyalties to the higher loyalties required for the integration of national cohesion and solidarity. Since ours is an infant democracy and we have to nurture and strengthen it, one of the foremost tasks of education is to educate the youngsters in such a way that they develop broad loyalties and fight successfully against fissiparous tendencies, that at present threaten national solidarity. Our country is a land of diversities, which sometimes appear to be so many that our country looks like "an immature world", and many people believe that those who talk of the 'unities' in the midst of 'diversities' in India are either under an unreal glamorous intellectual delusion or playing a verbal jugglery. This, however, is far from being true and beneath those diversities, there *is* a

fundamental unity which binds together the heterogeneous elements in Indian culture in an indivisible unity. If it had not existed the nation would be fallen to pieces and no one would have talked about 'India', 'Indian' and the 'Indian culture'. The truth is that the unity amidst diversities in India cannot so much be 'seen' as 'felt'. It exists though it may be difficult to define it. "Indian culture", to quote a few lines from the "Radhakrishnan Commission Report on University Education" is like a palimpsest in which new characters do not entirely efface the old. In a single social pattern, fragments of different ages are brought together. It would be impossible to think of India where no Moguls ruled where no Taj was built, where no Macaulay wrote his Minute on education". Appreciation of this feature of Indian culture is a *sine qua non* for any kind of emotional integration and one of the most significant objectives of education today is to organise the curricular programme and contents of education so as to fulfil this objective. Indian society is hierarchical and stratified, and the social distances between the different classes are tending to be larger. This tendency has to be very assiduously curtailed and the forces that seem to be impelling it arrested. We have to have a well-organised system of education, rooted in the traditions of the country, incorporating the ideals of a democratic philosophy, promoting due loyalties of different levels—local, regional, and national and finally binding the youths to a set of values that will nurture and strengthen, rather than weaken, our social balance. If our education can realise these broad objectives of social, emotional and national integration it would be achieving really worthwhile goals.

National Integration (or emotional integration) would, therefore, be the very high ideal that education in preparing an individual for being an efficient citizen of the new social order should strive to realise. In formulating educational policies and programmes, the national goals should be clearly visualised, and national integration is one of the supreme and most important goals that we must achieve.

An analysis of educational objectives in the light of the new socio-economic situations and political set-up would make us realise that we must reconsider our educational programmes, subject them to a searching scrutiny and make up our minds to change or modify or reform them wherever necessary. Our education, to be meaningful, must be related to the "life, needs and aspirations of the people and thereby make it a powerful instrument of social, economic, and cultural transformation necessary for the realisation of national goals. For this purpose, education should be developed so as to increase productivity, achieve national integration, accelerate the process of modernisation and cultivate social, moral, and spiritual values."<sup>1</sup>

## Summary

Education may often be regarded as synonymous with school instruction. Education has meaning and value if it promotes good life. Aims of education are related to the philosophies of life which are general modes of thinking of a community at a particular time. It is, therefore, true that since conditions of life have been different and are bound to be different in different periods and at different places there may not be agreement on a single aim of education being true to all people at all times. Educational philosophies are conditioned by the philosophies of life.

Since people at different periods of history had different philosophies of life, so there are many aims of education advocated by educational philosophers, but all agree to accept that the development of the individual is the primary function of education. Differences in organisational patterns of education have also been influenced by the special needs of the society at a particular time. Educational aims are broadly determined by the philosophies of education but variations in practices may not solely be due to differences in philosophies.

The term 'education' is used in a narrow as well as a broad sense : in a narrow sense it refers to formal education imparted by school or university but in a broad sense it has a reference to the full development of the powers and potentialities of the individual, and the experiences he gains through contact with environment. Since this process of gaining and constructing experiences continues throughout life, education is a life-long process.

In the broad sense, education aims to achieve the following :—

- (a) To provide to an individual facilities for the development of his native powers—physical, intellectual and spiritual.
- (b) 'To dispel error and discover truth' (Socrates).
- (c) To enable the individual to lead a good life.
- (d) To secure the natural, harmonious and progressive development of the innate powers of the individual.
- (e) To give social efficiency to individual to participate effectively in the life of the community.

Education in the narrow sense is essentially utilitarian. The emphasis is on acquiring factual information without developing desirable attitudes and traits of personality in him. The real purpose of education is not instruction only but modification of the behaviour of the child so that he can grow into a harmonious and balanced personality.

The process of education has been described as a bi-polar process—the educator, and the educand being the two poles and education starting as a result of their co-operative action. According to the modern view, education is a process in which three, instead of two, elements are involved, viz.—the educator, the educand and the curriculum. Each has its own significance. The activities of



the educator and the educand are defined and limited by the curriculum which gives both of them a concrete plan to follow. Hence, curriculum is as important an element in the educative process as the educator and the educand. In the broad sense, curriculum is the totality of all the experiences that a child receives at school and its base extends to the totality of experiences of the society as a whole. Any programme of democratic education must cater to the social aspect of education—it must reflect the ideals and needs of a democratic society. A democratic programme of education maintains a balance between the needs of the individual and those of the society.

Education, in order to be effective, must be child-centred. It should be based on a psychological insight into the child's capacities, needs, interests, and dispositions. It should also be life-centred. In all effective learning, the teacher occupies a significant role. He is not only the part of the pupil's environment but is also a controller of that environment.

Aims of education are derived from the philosophies of education. There is a close relationship between an activity and its goal. Diversities of philosophies account for diversities of opinions regarding educational aims. Idealistic philosophy of education defines the ultimate aims of education in terms of eternal values of life. Naturalism stresses the materialistic viewpoint. The pragmatic philosophy lays stress on human experiences, rather than on fixed educational objectives.

Good aims are related to real situations of life. They are flexible and can meet successfully the challenge of new situations appearing in society. They also involve purposeful activity. Our aims of education should correspond to our existing needs and also should be supported by our philosophy of life.

The following aims of education have been examined in this chapter—

- ( i ) Character-building,
- ( ii ) Harmonious development of personality,
- ( iii ) Vocational aim of education,
- ( iv ) Knowledge for knowledge sake,
- ( v ) Complete-living aim,
- ( vi ) Development of individuality,
- ( vii ) Social efficiency.

There might be many other aims of education but they could all be related to one or the other of the above aims. Development of individuality and social efficiency are two broad aims of education and all other aims may be related to them. There is not any essential or irreconcilable conflict between these two aims. The development of individuality takes place through the social medium and the interests of the individual and those of the society are both

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interwined. A programme of good education maintains a balance between the claims of the individual and those of the society. The social aim of education is, however, interpreted in two ways : one relating to giving primary weight to the welfare of state and favouring a kind of state militarism as existed in ancient Sparta or in Nazi Germany ; the other meaning is social efficiency or citizenship which relates to securing individual's efficiency and responsibility to meet his obligations to society. It is the latter view which is accepted as the democratic aim of education. The modern mind emphasises the development of individual's powers and capacities as well as his social efficiency as equally important themes in education. They do not present any inherent antithesis, but in a democracy, they mean one and the same thing. Aims of education, in the light of present socio-economic and political conditions in our country, emphasise that in addition to those related to working home-membership, social efficiency, vocational comprehension, use of leisure time, that of emotional integration has a great significance. Education should be related to the life, needs and aspirations of the people. If we recognise this purpose of education as of supreme work we have to endeavour very hard to reform our educational system which at present is exposed to severe criticism for being unrealistic.

## Chapter 3

### Education—Its Scope and Sources

#### Introduction

In the preceding chapter, a reference has been made to the elements of education, viz., the teacher, the pupil, and the curriculum. In this chapter, we shall try to discuss each of them from a philosophical standpoint and see how the process of education functions as a result of their coming in contact with each other. We shall also discuss the sources of education and see how education proceeds, not from one source, but from several sources. Education in the broad sense, is a responsibility not of schools only, but it is a task which has to be undertaken as a co-operative responsibility by school, home, society, and state. First of all, let us examine the three elements of education and determine their respective roles and significance.

#### Elements in the Educative Process

The teacher, the taught and the curriculum, are the three elements involved in the process of education. In the absence of anyone of these the process of education will not function.

(1) **The Taught.** The first object is the child who receives education, and from psychological viewpoint, he is the first datum in education. The true role of education is to enable the child to develop his powers and potentialities and use them for his individual development, contributing at the same time his mite to the development of the environment of which he is an integral part. When we talk of education being child-centric and according to his nature, we mean a programme of education suited to the native instincts, aptitudes, and abilities of individual children and helping them grow according to their own capabilities. This trend in education is called "Paidocentricism" or "child-centred education" and it lays greater emphasis on the instincts, emotions, impulses, aptitudes, and capacities of the child. An over-emphasis on this aspect might lead to an under-estimation of the other two elements in education, viz., the teacher and the curriculum. The modern view is not in favour of laying too much emphasis on one element and too little on others. As has already been pointed out in the preceding chapter, education should begin with a psychological insight into the child's capacities, interests, and powers but these have a value and significance only when they are brought into exercise in social situations. No educa-

tions is worth the name if it does not enable the individual to live a gracious life in co-operation with others. Along with the concept of child-centred education, the concept of life-centred education should also receive an equal emphasis. Whereas the former concept lays emphasis on the child's capacities and interests, the latter stresses the importance of a well-selected and organised curriculum. The present trend is to recognise the importance of both of them and establish a close relationship between the two.

Historically, the concept of child-centred education is very old. In ancient India, the system of education adopted in Gurukulas was designed to take into account the needs of the individual and all that a particular individual was capable of doing and achieving. In Western countries, during the middle ages, the individual factor was almost ignored and it was not until the Renaissance in Europe that the worth of the individual came to be gradually admitted. With the gradual growth of literature on psychology, sociology, anthropology, and other humanistic studies relating to the capacities and needs of an individual at different stages of life—infancy, childhood, adolescence, and manhood—the conception of education came to be gradually revised and the concept of child-centred education came to be recognised as an important datum in the programme of education. However, it has also to be admitted that the science of psychology, on which the concept is based, is still very much incomplete and has not attained a stage when it can provide a clue to the whole personality of an individual with its complexity. Human behaviour is so complex that quite frequently it eludes all scientific explanations and may not be predictable under any circumstances. But that should not baffle us in designing our educational programmes for children. Even when we cannot predict their behaviour in future we can assume that a programme of education which makes good use of their capacities and powers and which is adapted to meet their individual needs and aptitudes will, under normal situations, evolve normal response from them, and that is all that one can do for them.

From a psychological point of view, the development of individuality takes place when three elements combine to function together—the environment, the self of the individual, and his innate tendencies. The environment in which an individual finds himself and through the medium of which his development takes place has a large role in shaping his personality. The environment is fixed in a certain measure but it is also flexible in the sense that it is changing and is being modified by individuals to suit their needs. The "self" of an individual is another element in the personality and it is this 'self' which distinguishes one personality from another. The environment may be the same for two individuals and their native powers and capacities may also be similar to a certain degree, yet they will be two distinct personalities as reflected by the expression of their respective 'selves'.

In addition to these three elements in the personality of an individual, there are also certain other elements which all form part of

the total personality. They include an individual's hopes, ambitions, attitudes, ideals, desires and outlook on life, which are largely the result of the impact that the environment makes on him. A discussion of human personality is the field of psychology and is not our concern here. Nevertheless, for our purpose, it is important that we realise the enormous complexity of human personality and see how and in what manner a knowledge of the nature of its different elements can help us in determining the programme of education. As we have discussed above, the effective organisation of education and its different activities demands an insight into the child's powers, capacities, interests, instincts, impulses and needs. The process of education consists not in so much imposing things from without as in helping the child use his powers and gain knowledge and experience.

(2) **The Teacher.** The next element in education is the teacher. Admas has called education a bi-polar process and in the preceding chapter it has been explained how the process of education takes place. The teacher and the pupil are the two ends of the pole which have a magnetic function. When they are both drawn to each other, education starts. We have referred to the role of environment in the education of the child. The teacher has a twofold role with regard to the environment of the child. In one place, he is a part of the environment and teaches the child through his own example and through the impact he makes on the personality of the child. In the second place, he is the controller of the environment. He knows the innate capacities, aptitudes, and needs of the child and, from the environment, selects and presents to him those elements which suit the capacities and needs of the individual child and from which he can secure the greatest educational advantage.

The teacher's role is as significant as the concept of child centred education though the child has been regarded by some educationists as the first datum in education. More important than the knowledge that the teacher gives to his students is the impact that he makes upon the personality of his pupil through the exemplar of his own personality. We remember our teachers not so much for the knowledge imparted as for the inspiration they gave us. Yet a good teacher does not aim at producing personalities that are simply automata and are not self-dependent human being. The role of the teacher in education has very beautifully been explained by Ralph Harper in the following passages quoted from his article entitled 'Significance of Existence and Recognition for Education'.<sup>1</sup>

"The good teacher aims to produce, not replicas, but men and women who stand apart from him even more distinctly than when he first met them. The good teacher does not want imitators but, rather, men and women who through their education have experienced the shock of discovering the infinite depths of the world and truth without giving up any of the partial truths they have encountered along the way."

<sup>1</sup> Cf. *The Fifty-fourth Year-book*, op. cit., pp. 237-239.

“Education has delights for the sensitive individual that are seldom fully realised. The student is an instrument to be played on; the teacher, an improviser. The improviser knows many themes and loves some far more than others. He knows the ancient themes and the modern ones; he may even have thought up some of his own. But his devotion must be, not to his performance, but to his themes and instruments. The student is worthy of the improviser’s hand, not only for himself but also because he is a member of society, because he too can be an improviser. Every teacher is teaching teachers, he has his hand in, and therefore, his responsibilities for the welfare of the community outside the classroom.”

(3) **Curriculum.** The third element in education is the curriculum. The teacher must know what he is to teach and the pupil should also realise what he is to learn. The activities of the teacher and the pupil are guided by, and based upon, a clear recognition by both of what is to be done and what not. It is the identity of educational goals which makes the process of education really effective. By curriculum, we do not mean academic subjects only taught in the class-room in the traditional way. In its modern sense, curriculum stands for the totality of experiences that a child receives in and outside the class-room. The word ‘curriculum’ has a Latin derivation which means ‘a little race-course’. A word in Greek language has a similar connotation which in English stands for ‘encyclopaedia’ and means ‘circle’ of instruction’. The purpose of having a broad curriculum is thus clear: our concern in devising a curriculum should be to open many areas of experiences for children and enable them to run their course for getting as much as their capacities permit them to do. Curriculum should not be confined only to bookish instruction but it should have a broad base. Besides formal instruction in various subjects, it includes the organisation and execution of various educationally gainful activities which will help children develop right type of attitudes and outlooks along with their physical and intellectual growth. A good curriculum would take into account the needs and capacities of individual children, the needs of the society and of humanity as a whole, and will attempt to give children the best in life. What it would undertake to give is “a rounded view of man in his world, a taste for the best things in life, and the ability to take one’s own practical part in this world. A somewhat complex statement will describe the aim in the construction and use of the curriculum: the chosen subject-matter should teach pupils to know the facts and opinions they need to know in order to feel and act as they need to feel and act; to feel as they should feel about the values of living in order to think and act as they should; and to do the useful, proper and right things in order that they may think and feel as they should”.<sup>1</sup>

<sup>1</sup> Horne, H. H. : *An Idealistic Philosophy of Education : The Fortyfirst Year-book of the National Society for the Study of Education, Pt. I, “Philosophies of Education”, p. 640.*

### Education : Its Scope

Two points have to be made clear regarding the scope of education :

(i) Firstly, the scope of education, from the point of view of curriculum, may be put in a question form : What is it, in addition to physical activities, that contributes to intellectual and moral growth of the individual ? In other words : What shall we teach our children ?

(ii) Secondly, what would be the methodology and techniques of teaching ? That is to say, what is the actual process of instruction or rather, more specifically, what procedures may be adopted for imparting knowledge and skill to children ?

From a cultural viewpoint, the cumulative experience of mankind, which is the purpose of education to transmit to youngsters, may be broadly categorised under four systematised groups :

(i) Physical sciences which would include physics, chemistry, astronomy, geology, mathematics, etc.

(ii) Biological sciences which would comprise, anatomy, physiology, botany, zoology, etc.

(iii) Social sciences which include history, geography, politics, psychology, economics, etc.

(iv) Art and literature along with philosophy, music, religion, ethics, etc., etc.

It is the duty of the teachers and parents to introduce the child to all these branches of knowledge at various stages of his development from childhood to maturity. A competence to participate in the experiences of the human race would be one of the most significant achievement of a good educational programme.

From the point of view of instruction, education may be of two kinds : formal and informal. Formal education stands for formal instructional programmes in specific institutions, e.g., schools, colleges, and universities. We discuss both of them briefly below :—

**Formal and Informal Education.** A programme of formal education has always a definite objective and a definite period of time during which it is to be achieved. Formal education also stands for a well-defined and established curriculum. This programme of instruction is carried on by institutions which have been established only for certain specific purposes. Informal education is not confined to any specific agency; it is an education that an individual receives through his contact with the environment in the family or society or as he moves along in his life and comes in contact with other human beings. The process of informal education starts from birth and continues until death. As long as an individual has the capacity to gain experience, he continues to gain it. The process of informal education is a continuous process. Informal education is thus the result of an individual's interaction with the environment.

Another division of educational procedures is based on the purposes of instruction. If children receive some instruction with regard to a certain specific goal, we may call that education, 'direct education'. When the programme of education is of a general nature and is not intended to achieve any specific objective but is rather related to general purpose of education, the process may be called 'indirect education'. However, the distinction between direct education and indirect education is not very clear-cut.

We also talk about liberal and vocational education. There is not any essential antithesis between these two types of education as we have seen in the previous chapter; 'Liberal education' is a term commonly used for education of a general nature while vocational education implies some specific job training.

**Individual and Collective Education.** From the standpoint of class-room practices, education may be individual or collective. Individual instruction does not mean one teacher for one pupil. The idea behind individual education is to individualise instruction as far as possible so that the needs and capacities of the individual child are not neglected. Even in a group, a good teacher can achieve that purpose to a considerable extent. Collective teaching suffers from many weaknesses. Of these that most serious is an utter neglect of the interests and abilities of children. These problems are, however, related to problems of instruction rather than to philosophies of education.

**Sources of Education.** We have discussed previously that education in the broad sense, is a life-long process. The main sources from which education is received by an individual are four, viz.,

- (i) Home,
- (ii) School, \*
- (iii) Society, and
- (iv) State.

Each one of these sources has its own responsibilities as well as a collective responsibility for discharging its educational functions. In other words, each has to fulfil its own obligations with regard to the education of the individual and each has to co-operate with other agencies in making the task of imparting education easy and fruitful. We shall discuss, in a separate chapter, the role of state and society in the education of the child. Here we shall mention only the functions of home and school.

#### **Home and School**

The first institution which has responsibilities for education of the child is home. The first contacts of the child are his contacts with home, with all its ideals and traditions, with the behaviour of its members, with their thinking and feeling, with the way in which they behave towards each other, and so on. Home education is, therefore, the first education that a child receives through participation in home life and also through a deliberate effort on the part of the older members of the family to help the child as he



grows up. Home influences are the most important influences during this formative period. Their impact, on the personality of the child, has a lifelong significance. The habits, outlook, and attitudes that a child acquires at home are the basis of his total personality. Though these might be modified subsequently through thinking and reasoning, they continue to influence his personality to a great extent throughout his life. Home is, therefore, a very important source in the education of the child. It also provides the background against which the school has to plan its work for the education of the child. In modern times, a great emphasis is laid on close relationships between home and school. The reason is that without the co-operation of home, the school cannot discharge its responsibilities efficiently. The home environment of a child determines the nature of his personality and provides a clue for the understanding of his behaviour. The school has not only to take the education of the child from the point where the home has left it but it is also to keep in constant touch with the home, so that the work of school does not suffer as a result of any adverse conditions existing at home. Broken homes are responsible for broken personalities. "It is simply that the home more than the school determines the quality and direction of any child's life, and that the teacher's work is fulfilled or destroyed by the operation, for good or ill, of this major factor in the education of any child. In home, the child is provided with security or denied it; here his emotional needs are satisfied or starved, his waywardness corrected or neglected; here he is cherished with a creative discipline or spoiled as a parent's plaything; here are standards learned and values slowly appreciated. The teacher soon knows what has happened in the home; the attitudes of the parents are quickly divulged by the child as the politics of his father's breakfast table. And do what he may, the teacher will seldom win the battle between bad home influence and good living unless, as by divine providence often happens, the innate goodness of the child eventually overcomes shortcomings of its home."<sup>1</sup>

Good homes, poor they might be, have a very healthy influence on the personality of the child. Homes in which parents regard children as a sacred trust for themselves, where they persistently try to help children develop right habits and attitudes, where relationships between members are smooth and harmonious; in short, where there is the proper climate for the child to develop good ideals, habits, modes of thinking, behaviour, and where he can always keep looking at high objects and not vulgar things, are the homes which make the task of school easy and ensure good education for children.

Next to home is the school which plays a significant role in the education of children. The school tries to secure and preserve educationally stimulating environment for the education of children.

<sup>1</sup> CASTLE E. B. : *People in School*, pp. 173-174.

Let us briefly examine the role and responsibilities of school in this respect.

**Functions of School from the Social Viewpoint.** Before we discuss the functions of school in relation to society it would be relevant for our purpose here to examine briefly the significance of education for the social organism. There is a natural urge in all to struggle to live and grow. Since the process of growth takes place in the environment in which a creature finds itself, it is the environment that has a significant role in fostering the growth of all creatures. They use it and turn it into means of their conservation and development. Human beings, on account of their superior mental powers and equipment, even modify and shape the environment so as to make it more conducive to their growth and development. This very process is also operative in the case of social institutions that society establishes for its progress and stability. Like the individual, the social organism also endeavours to exist and struggle for growth. John Dewey rightly says that "Society exists through a process of transmission quite as much as biological life".<sup>1</sup> Individuals adapt themselves to the environments like other living creatures ; they also, unlike them, modify and change the environment for making life better, more comfortable, and more purposive. In other words, "life is a self-renewing process through action upon the environment".<sup>2</sup>

Society also exists through this very process of self-renewal. It does that through communication to younger generations of those thoughts, feelings, and activities, which have sustained it during the past. Some of them might be obsolete and some of them might be useful. The useful ideals, beliefs and creeds, traditions, thoughts and feelings, are the life-force of the society which it strives to pass on to younger generations, and it does that through education. It establishes different educational institutions for specific purposes, the most important of them being the communication of ideas, thoughts, feelings, ideals, hopes, standards, activities, customs, traditions, etc. Through these it seeks to ensure its perpetuation and constant development. Educational institutions, therefore, have a great responsibility to society. They are the places where children do not get merely information and factual knowledge relation to various subjects. Rather, they essentially acquire those attitudes, dispositions, outlooks and traits of character which enable them to understand intelligently the fabric of the society of which they are an integral part and to whose progress they have to contribute. "The function of educational institutions is to help men and women to live fuller and happier lives in adjustment with their changing environment, to develop the best elements in their own culture and to achieve the social and economic progress which will enable

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<sup>1</sup> *Democracy and Education*, p. 3.

<sup>2</sup> *Ibid*, p. 2.

them to take their place in the modern world and to live together in peace.”<sup>1</sup>

Our social, economic, educational, and political institutions suffer from one fundamental weakness which persists due to a sharp dichotomy, existing between what we think and what we do. Quite frequently, we profess high idealism in talking about education, but when it comes to action, we are found greatly wanting. Unfortunately, our education is still not adequate to give children proper equipment and training for life. It does not enable them to help themselves and, at the same time, to contribute to the development of the society. Today we stand in need of a realistic and life-centred education, so that the great gulf between our thinking and feeling, between reflection and action, is bridged and our young pupils grow out to be more healthy, balanced, and sane citizens of our democracy.

The school is a place where youngsters receive training for being worthy members of society ; where they participate in those activities and programmes which are vitally related to the social currents outside. Such gainful activities and participation in them prepare and equip them for enriching the life of the society. “A nation’s schools,” says T. P. Nunn, “are an organ of its life, whose special function is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievements, to guarantee its future. Through its schools, a nation should become conscious of the abiding sources from which the best movements in its life have always drawn their inspiration, should come to share the dreams of nobler sons, should constantly submit itself to self-criticism, should purge its ideals, should re-inform and re-direct its impulses”. In short, as Mr. Branford has finally said, “the school should be an *idealised* epitome or model of the world, not merely the world of ordinary affairs, but the whole of humanity, body and soul, past, present and future.”<sup>2</sup>

This then is the responsibility that educational institutions have in a democratic society. The depressing atmosphere of restlessness, tensions, loss of higher values, mutual jealousies and all-round disruption that seems to envelop the modern age is due to the fact that we have not been able to provide good education to our children. We have acquired power and knowledge but we have not learned how to use them properly. We have failed to learn in practice the ideals of associated and harmonious living. The “Damoclean menace of our age is not technological, but social. Freedom and security in this century have been threatened by no defect of nature but simply by man’s collective failure to establish human civilisation upon an enduring basis of universal justice, and of plenty and peace for all”.<sup>3</sup>

1 UNESCO *Fundamental Education, Description and Programme*, Paris, 1949, p. 9.

2 EDUCATION : *Its Data and First Principles*, 1930, p. 233.

3 OLSEN, EDWARD G. : *School and Community*, p. 27.

The school is a social institution and consequently, it becomes its responsibility to initiate children into the processes of social life and train them in such a way that they are equipped for improving those processes. No school can work as an important social agency in an on-going society, unless it finds its purpose in the educational needs of the group itself—needs which spring from the desires of the people who compose the society. "The good school programme stems from community needs as an integral part of the life of the people. It is made by, for, and of, those it would serve". It (the school) is "the one institution touching all parts of the social fabric that is capable of serving as the focal point of implication by accomplishing successfully and co-ordinating effectively the responsibilities that society may devolve upon it". Kandel regards the school largely an agent for the transmission of cultural heritage. "The schools exist to accelerate the impact of the essential aspects of the culture which prevails in the society". Harold Rugg thinks of school as "an enterprise in living, both social and personal".

The schools, as we can now visualise it in a democratic society, would be a miniature society incorporating the ideals and practices of the wider society outside. It will be a small community giving training to children for citizenship. "To describe the school as a community is to emphasise the corporate, social character of education".<sup>1</sup> No school can claim to justify its existence in a democracy if it does not strive to realise the social character of education. It is to endeavour earnestly to produce integrated personalities 'alive and responsible on every front' ... "who can work and play, vote and pray, intelligently, sensitively and responsibly".<sup>2</sup> A good school will not have a dichotomy between the child's experiences at school and outside. It will rather attempt to unify and harmonise both types of experiences and facilitate a constant interchange of ideas both inside and outside school. To quote from the Report of Secondary Education Commission, Govt. of India, "the starting point of educational reform must be the relinking of the school to life and the restoring of the intimate relationship between them which has broken down with the development of the formal tradition of education". Thus will the school become the nucleus of the society, the centre of the vital currents of community life, impressing upon the minds of the children and their parents that school experiences are closely connected with out-of-school experiences and that true education is the result of a constant interaction between the two.

We conclude this discussion of school in relation to society by quoting an extract from the Report of the Secondary Education Commission (Govt. of India) again, which is very much significant in that connection. The Report says,

"The school, no doubt, will be a community but it will be a small community within a larger community and its success and

<sup>1</sup> GREENE, T. M. : *A Liberal Christian Idealist Philosophy of Education*, *Fifty-fourth Yearbook*, op. cit., p. 117.

<sup>2</sup> *Ibid*, p. 120.

vitality will depend on the constant interplay of healthy influences between it and the larger community outside. What we would like to see is a two-way traffic so that the problems that arise in the home and community life and the realistic experiences gained there should be brought into school so that education may be based on them and be intimately connected with real life, and on the other hand, the new knowledge, skills, attitudes and values, acquired in the school, should be carried into the home life to solve its problems, to rise its standards, and to link up the teachers, and children into one compact and naturally helpful group.....Outside life will flow into the school and lower, if not 'knock' down the walls that at present isolate it from the currents of life operating outside."<sup>1</sup>

### **The School and the Individual**

• Before we conclude this chapter, let us briefly try to know the obligations of the school towards the individual as well. As we have already mentioned at several places, an individual is a member of a social group. At school, a child is not alone by himself but he is also a member of a group, which is a social group on a miniature scale. He cannot avoid this group whether he likes that or not. He has to live with that group and work with it. "No child can escape his community. He may not like his parents, or the neighbours, or the ways of the world. He may groan under the processes of living, and wish he were dead ; but he goes on living, and he goes on living in the community. The life of the community flows about him, foul or pure ; he swims in it, drinks it, goes to sleep in it and wakes to the new day to find it still about him. He belongs to it ; it nourishes or starves or poisons him ; it gives him the substance of life, and in the long run, it takes its toll of him, and all he is."<sup>2</sup> It is the responsibility of the school, therefore, to apprise the child of the worthy ideals of the society and enable him to participate effectively in the activities of the society. As a miniature society, the school has to teach children ideals of co-operative living and working together. It has to make them realise the value of gracious and harmonious living, provide to them the facilities by which it is possible for them to develop their individuality and become intelligent citizens. As has been pointed out earlier, society sets up educational institutions to disseminate among its members those attitudes and dispositions which enable them to participate intelligently and effectively in the life of the community and its different activities. If secures their individual growth and development towards collective progress in a welfare state ; the individuals help in making social life richer and more stable. An effective programme of education at school will secure for the individual a balance of liberal and vocational education so that he can meet his physical and economic requirements and, at the same time, respond to the demands of the society, and meet them successfully.

<sup>1</sup> *Ibid*, p. 221.

<sup>2</sup> JOSEPH K. HART : *Adult Education*, Quoted by Edward G. Olsen, *op. cit.*, p. 41.

A good school is a community of responsible persons whose relationships are governed by recognition on the part of all of each other's needs, interests, and welfare. Tensions, indiscipline, and conflicts arise only when the members of a group fail to recognise each other not only as human beings but as potential members of a social group. In any human institution it is, therefore, essential that all people have loyalties to the basis recognitions which relate to each member's individuality and potentiality as an effective member of the group. "To see another man as an individual is to treat him as if he personally mattered, as if he was irreplaceable, as if he was different from others.....To look on the individual as a member of society is to remember that no one lives at all, and never will, unless he lives co-operatively."<sup>1</sup> At school, the teacher should recognise students not only as individuals but as potential members of the society. Similarly, students should also recognise that teachers are not only individuals but active members of a society which they are going to enter. The essential unity of the corporate life at school would be preserved if teachers and students were sensitive to these recognitions.

"To recognise the student is not only to know how different he is from others, it is also to sympathise with his conditions and efforts".<sup>2</sup> A sound programme of education would be based upon a sympathetic divination of the background, emotional set-up, intellectual needs and capacities, attitudes and interests of the child. It envisages a mental state and a moral sensitivity when the individual is capable of using his knowledge intelligently and can understand himself and also recognise others. This is the essence of a sound philosophy of school and this is the condition for the establishment of good relations in any social group. Unless people have a religious attitude towards life, which means an implicit faith in and recognition of other's personalities, there would always remain tensions and conflict which will destroy the harmony of group life. A school has a sacred responsibility on that account, and one of its essential functions in addition to catering for intellectual needs of children, is to cater for their moral urges and channelise them properly into right directions, so that they cast away their anti-social attitudes and dispositions and strengthen those faiths, habits, and traits of character that teach them how to live co-operatively.

### Summary

The three important elements in the process of education are the teacher, the child, and the curriculum. Each one of them is important and each has its obligations to others. Education has been called a bi-polar process with two ends functioning magnetically, the teacher being at one end and the taught at the other. Curriculum, as we have seen, is a third element and it has its significance because

<sup>1</sup> RALPH HARPER : *Existence and Recognition : Fiftyfourth Year-book*, op. cit., p. 252.

<sup>2</sup> *Ibid.*, p. 251.

it defines and sets a limit to what the educator and the educand do during the course of educative process

Education, from the viewpoint of the child, implies child-centric education, which is suited to his native instincts, aptitudes and abilities and which helps him to grow according to his own capabilities. But the growth and development of the child have meaning only if they are in social setting. From a psychological point of view, the development of individuality takes place when the three elements—the environment, the self of the individual, and his innate tendencies combine to function together.

The teacher teaches children by the exemplar of his own personality. He also provides educationally conducive environment and experiences to children, which help to secure their balanced growth

By curriculum is not meant merely teaching academic subjects in the traditional way. In its modern sense, curriculum stands for the totality of experiences that a child receives in and outside the class-room.

A competence to participate in the experiences of the human race would be one of the most significant achievements of a good educational programme.

Formal education is imparted in specific institutions. Informal education is that education which an individual receives through his contact with environment. Individual education caters to individual needs and capacities, interests and aptitudes of children. Education may be formal or informal, direct or indirect, general or specific. The purpose of all is to help the child develop his personality and be a worthy member of the society. From the point of view of instruction, education may be individual or collective.

Sources of education are four : the home, the school, the society and the state. Home is the first institution of education and the attitudes and habits that a child develops at home and the emotional set-up that he acquires there go a long way to shape his personality and to determine the quality and direction of his life. Home education provides the very basis for the effective organisation of school work. Modern educational thinking lays great emphasis on close and effective home school relations.

School is a social institution which has been established by the society for the purpose of diffusing among its members those ideals, beliefs, and dispositions that will make them worthy members of the society. The primary responsibility of the school, therefore, is to initiate its members into the nature and processes of society and for that purpose make the school life an epitome of the social life around. It is important that children live at school as members of a social group, and teachers and students co-operate to strength the corporate life of the school. As in other human institutions, so in school, the fundamental factor to contribute toward the harmony of group life is that the members recognise each other as human beings and potential members of a society. Tensions, indiscipline, and conflicts

result from situations where people fail to recognise each other's personality. Good human relations result from people's loyalties to a code of human religion which means that each person has a personality which is to be recognised and respected by others.

The school has obligations to the society as well as to the individual and through serving the individual and social needs of the child it meets its twin obligations. No school can claim to exist in a democracy if it does not fulfil its two-fold responsibilities.



## Chapter 4

# Education and Philosophy

### Introduction

A discussion of philosophy of education makes us enquire about the meaning of the term 'philosophy'. It is after defining that term that we can examine the relationship between philosophy and education. From the point of view of pure philosophy it may be stated that philosophy is that branch of knowledge which has for its subject the quest of truth. But in defining the scope of philosophy in terms of truth, we run into another difficulty which poses a problem viz., what do we mean by truth? Plato defined it by stating, that he who has a taste for every sort of knowledge and who is philosophic to learn and is never satisfied may be just termed a 'philosopher'. 'He is a lover not of a part of wisdom only, but of the whole'. Socrates called that person a philosopher whose "desire is to see life steadily and see it whole", those "who are lovers of the vision of truth". What is the nature of truth, the definitions, quoted above, refer to philosophy as a branch of study related to finding out the nature of truth. It might not be possible to reach sound conclusions or to discover truth. For, in that case, the process of enquiry would cease and philosophy would no longer exist. We think of philosophy only as long as the human mind is busy with finding out truth; the moment it does find it or even some aspects of it, the conclusions become part of science, rather than of philosophy.

### Philosophies — Broad Areas

(1) **Idealistic Philosophy.** "Philosophy", as Horne has mentioned in one of his articles entitled Idealist Philosophy of Education, is "the mind of man struggling with the universe". The human mind is anxious to know the nature of the varied phenomena it beholds; it is anxious to know their nature. Sometimes, it does get clue to some of the phenomena and puts them under categories of different sciences. At others, it fails to get any explanation and starts first making speculations, not only as they might be but also as they might not be. Sometimes, the mind gets frustrated and begins to wonder, it can know anything at all; at others, it gets some partial success and becomes hopeful to get greater success. The point which has always intrigued the human mind and is still a problem regarding the ultimate nature of truth. Two viewpoints

have been strongly held regarding that : one attempting to define the nature of reality in terms of matter (Materialism) and the other trying to do that in terms of mind (Idealism). We will discuss these two philosophies in somewhat greater details in the chapter that follows. Suffice is to mention here that as a school of philosophical thought idealism is very old and it advocates that the universe is "an expression of intelligence and will, and that the enduring substance of the world is of the nature of mind, that the material is explained by the mental". In simple words, idealism believes that the world of senses—the objects that we comprehend through the help of our senses—is an external manifestation of an eternal, imperishable and spiritual reality which can be comprehended not by any senses but by the human mind alone. The diverse fugitive phenomena that we see, touch, smell, hear about, or cause each day are but expressions in space and time of that reality, which is eternal and fixed. The phenomena change and take different shapes but reality does not change. Such a view of universe has been accepted by our own ancient civilisation and also in many other civilisations of the past.

(2) **Materialistic Philosophy.** Materialism, on the other hand, takes a different view of the universe and regards matter as the ultimate reality. To a materialist, the only reality is that which is proved in terms of matter which is the end of all things. In its native form, materialism asserts that matter is the stuff of the universe and, what we call mind is also a function of brain, which is matter, and is, consequently, a form of matter. Materialism as a philosophy sprang up in ancient Greece in the concept of an empty space (void) and motion were the three postulates on which the entire nature and phenomena of the universe could be explained.

Both idealism and materialism are forms of monism which believes in the existence of reality as having one form—idealism regarding it in terms of mind, and materialism, in terms of matter. There have been some philosophers, however, who have accepted the dual nature of reality. Descartes, the great French philosopher, was one who held that the ultimate reality has a twin aspect—mind and matter—and that both are two-sides of the same thing which cannot exist by one side only.

(3) **Pluralistic Philosophy.** There have, however, been many other views regarding the nature of the universe and the ultimate reality but the two views mentioned above, have always held very strong and contrasting positions. Some philosophers have rejected both of them, and also dualism. They have held that reality cannot be reduced to unity or even duality. We may call these philosophers pluralists believing in the plural, rather than in the singular nature of reality (idealism or materialism), or in the dual nature of it (dualism).

William James and John Dewey are modern examples of pluralism. According to them, reality is not fixed, but it is still in flux.

making and that there is not one reality but many realities as human experience finds them or, more precisely, makes them. These philosophers and those who concur with their views are the pragmatists who do not believe in fixed-for-ever laws or realities. Their philosophy is centred upon human experience and all their interpretations and thoughts emerge from, and converge to, the same source. Pragmatism has influenced modern pedagogy a great deal and we shall talk about it in a separate chapter.

### **Philosophy and Education : Their Relationship**

In considering the relationship between education and philosophy, we shall have to look at the whole question from a practical viewpoint. The realm of pure philosophy is largely related to a process of the mental activity which might not be related to the world of concreteness. This does not, however, mean that pure philosophy is always an intellectual exercise and it does not have any relationship with reality. But when we think of education, we think of it in terms of the practical processes and programmes rather than in terms of pure conceptualisation. Hence, philosophy would exercise only a general rather than a specific influence on education and consequently, a discussion of the philosophy of education would entail a close relationship between educational principles and practices. Even when we talk about philosophy of life we talk about it in terms of what we think and believe and what we do. Each individual has his own philosophy of life and the diversity of relations of different individuals in a situation accounts for the existence of diverse views of different individuals and vice versa. "Men live in accordance with their philosophy of life, their conception of this world. This is true even of the most thoughtless. It is impossible to live without a metaphysic. The choice that is given is not between some kind of metaphysic and no metaphysic ; it is always between a good metaphysic and a bad metaphysic—a metaphysic that corresponds reasonably closely with observed and inferred reality and one that does not."<sup>1</sup>

It is undoubtedly true that a genuine philosophy of life inspires a man to live in accordance with it and that philosophy is reflected in his behaviour. In other words, a man's philosophy may be inferred from his mode of living. What we mean to emphasise is that there is a close relationship between a man's overt behaviour and his philosophy. We may also say that if a man's philosophy is not reflected in his behaviour, it is something very unusual, and normally it does not happen. If we observe erratic behaviour of an individual, for example, and we are not in a position to connect it with his views about life, we may certainly conclude that he has an erratic philosophy as well. Whatever we think or do, is always supported by our views of and attachment to, certain beliefs, creeds or principles which constitute our philosophy.

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<sup>1</sup> ALDOUS HUXLEY : *Ends and Means*.

Education is a necessity of life and is concerned with the shaping of the personality of the individual. Its process in a broad sense is life-long, but even when it is carried out by specific agencies, *i e.*, home or school, its character is to be determined by some principles which have a practical value on one hand and a relationship with the philosophy of life that people in the society hold, on the other. From the point of view of education, therefore, no philosophy would have any significance unless it is reflected in the programmes and organisation of education. In fact, no philosophy can have any meaning if it is not closely related to the vital currents of life and all that people do. As a branch of knowledge, philosophy has always been a source of inspiration and guidance to men and women in their actions and relationships. "Wherever philosophy has been taken seriously, it has always been assumed that it signified achieving a wisdom, which would influence the conduct of life. Witness the fact that almost all ancient schools of philosophy were also organised ways of living, those who accepted their tenets being committed to certain distinctive modes of conduct; witness the intimate connection of philosophy with the theology of the Roman Church in the middle ages, its frequent association with religious interests, and at national crises, its association with political struggles."<sup>1</sup> It is evident, therefore, that when we talk about a philosophy of education, we mean a theory of education guiding us in determining our objectives of education and in organising instruction for our children. The theory of education tells us on what principles we shall base and organise our curriculum, what methods we shall follow and why, what system of administration we shall adopt and why, and so on. There is, no doubt, that in the organisation of education, we shall have to look to several social sciences as well, which will guide us in organising and administering the whole programme of education. For example, we shall look to sociology to understand the nature of society and its demands; we shall look to psychology for understanding the nature of the child and for determining our methods of education; we shall look to biology for understanding the processes of growth and so on. So far as philosophy is concerned, we shall look to a philosophy of life to determine our broad educational objectives; we shall also look to it constantly for finding out whether or not our actions are consistent with the objectives of aims that we have laid down. This explains the significance of a sound philosophy of education which should constantly keep inspiring us and which would always keep telling us whether our means are related to the ends we have set to achieve.

As mentioned previously, society sets up educational ideals and objectives for itself and for the purpose of disseminating them among its members it sets up educational institutions. The social organism like the individual, has also its philosophy, which is the creed of a group of individuals composing a society at a particular

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<sup>1</sup> DEWEY, JOHN : *Democracy and Education*, pp. 378-379.

time. Just as an individual tries to convey to others his ideas and beliefs so that they do not die with him, similarly, the society also tries to transmit to its members its ideals, faiths, beliefs, along with its traditions and culture, so that they may gain more and more acceptance and strength. It does that through a process of education. To quote Adams, "education is the dynamic side of philosophy". Men and women live in accordance with their faith; they also want others to give support to or accept their faith. We may say that education is the philosophy of the individuals in action. Reversely, the actions of individuals have at their back their philosophy. It is explicit in the actions as the actions are implicit in the philosophy.

Let us now briefly review our discussion relating to philosophy and education. It has been stated that philosophies of life have a general influence, rather than a specific one, on education and that the general philosophy of a society at any given period determines the character of its education. In discussing a philosophy of education, we are not to be led away by the speculative or sceptical side of pure philosophy, but we rather try to bring it to bear on the existing situations and develop a practical philosophy. This means that a philosophy of education would comprise the theoretical aspect behind the practical aspect of education. In other words, a good philosophy of education would borrow from all those branches of knowledge which directly or indirectly influence and determine the character of some aspect of education. Since education is concerned with the growth and development of the human being, all those sciences that explain the nature of growth and all those that facilitate it—biology, psychology, etc., for example—would have to contribute to some extent to the development of a philosophy of education. It is true that the general philosophy of life would determine the aims of education and largely influence the whole character of education. But from a practical point of view, we are not concerned with aims and objectives only without associating them with necessary activities through and by which they can be realised. Divorced from practical life, a philosophy would not have much meaning in education. It will in that case merely have academic interest. Hence, in thinking about a philosophy of education, we must cast aside all sophisticated notions about philosophy, but rather build up a sound theory of education which might strongly support educational practices. There is another point also which deserves attention here: If in practice, we find that a certain thing or idea is not working well and that its results are not in conformity with the theoretical philosophy that is behind it, we might do well to look at our philosophy and revise it in the light of our experiences. In other words, though in ordinary sense, theory and practice might seem antithetical, in the last resort, sound theory must justify itself by sound practice, and successful practice would always be based upon sound theory. Call it philosophy of education or its theory, the real purpose of that is to provide a rational aspect to practice,

Wherever there is practice, there is some theory implicit in it, and wherever there is some theory, it has to have its practical aspect through which it becomes explicit. Unless theory has its explicit aspect, it is bound to remain a mental exercise having no relationship with life and all that is associated with it. "Educational theory is the 'what' and the 'why' and the 'how' of teaching ; and it is always in advance of practice."

### Theory and Practice of Education

It may, however, be a point of controversy as to whether theory would come first and then practice would follow or whether practice would come first and a theory would be evolved out of that. In the light of the above views, it is evident that a sound theory should be developed first and practice would follow that. The modern pragmatist lays greater emphasis on the practical aspect and agrees with the view that "theory is the last word, not the first. Theory should explain. It should take successful practice and find out what principles, condition its efficiency and if these principles are inconsistent with those heretofore held, it is the theory that should be modified to suit the facts and not the facts to suit the theory."<sup>1</sup>

Our purpose here is not to indulge in a discussion of which comes first : theory or practice. This problem is related to the nature of the whole universe where it is difficult to say which thing came first : the egg or the hen, the seed or the tree. We are concerned with their relationship rather than with their origin. No theory has a meaning if it remains in a vacuum. It must occasionally lend itself to correction by practice. No practice also has a solid base unless it is improved by theory. Both of them are present at all stages of human development. Theory is not merely a description of practice ; it is also a critical examination of practical experience. It really "plays around practice ; it neither leads nor follows exclusively. True living theory is continually alternating between the forward and backward glance. It makes for progress. From educational standpoint, it may be said that practice stands for the conservative processes, theory for the progressive".<sup>2</sup>

### Systematic Philosophies of Education : Characteristics

In the succeeding chapters, we shall discuss three major philosophies of education which have largely influenced our theory, of education and determined the character of educational practice. In this chapter, we shall study their main characteristics and discuss in what respects they are similar and different from each other.

As has already been pointed out, philosophies of life have been broadly categorised under three heads, viz., (i) monism, which stands for reality being one, whether matter or mind. Idealism and materialism both would come under this category because each of them

<sup>1</sup> W. C. BAGLEY.

<sup>2</sup> ADAMS' *Evolution of Education and Theories* : "Nature of Educational Theory."

believes that ultimate reality is one, 'matter' to materialists and 'mind' to idealists ;(ii) dualism, which stands for a dual nature of reality whether it is matter and mind both, or God and Nature. Dualism holds that the ultimate reality has two sides none of which can exist in the absence of the other ; (iii) pluralism, which stands for the manifold nature of reality and holds that reality is not fixed, but is in the process of making. There isn't one reality but there are many realities as human experience determines them. Modern pragmatism is essentially a pluralistic philosophy. We shall discuss each one of these philosophies in details in the chapters that follow. Let us briefly analyse their main characteristics here.

(i) Materialism believes that the universe is composed of matter existing in different forms. From dust everything originated and to dust it will return. Since matter has a concrete existence it can be comprehended through human senses. Anything which cannot be comprehended through senses does not exist. The reality is embodied in the truth which is within the perception of senses. Materialism, as a philosophy, has many forms, but the basis of all of them is the supreme reality of matter. Naturalism is a form of materialism and it is so called because of its emphasis on the evolutionary aspect of the universe explaining each phenomenon in terms of evolution which is the eternal law of Nature. It lays emphasis on science because science reveals the mysteries of nature and explains its laws. It does not believe in anything like intuition or the capacity of intelligence or will, unless it could be explained in scientific terms. The human mind, according to naturalists, is also a product in the process of evolution and it is the brain of the individual in function. The human brain (which is also matter) has a capacity to function in different ways. It secretes thoughts in the same way in which liver secretes bile. There is nothing in human behaviour as well which is not the function of some physical organ which is matter. Mind does not exist in the absence of matter.

(ii) Idealism, like naturalism, also believes in evolution but it differs from naturalism as regards the final goal of life. To a naturalist, the end of the human form or anything in the universe means disintegration of the form and its merging with the matter from which it originated. To an idealist, that is the end of all forms and things but that is not true of the soul. According to idealism, the physical universe which is an embodiment of matter in its various forms is not the ultimate reality ; it is rather an external manifestation of that reality. The ultimate truth is eternal, imperishable and fixed. Matter is destructible, but that truth is not destructible. That truth is also not within the ken of our senses ; it can only be comprehended through the power of the human mind. Just as on the physical level, the human being is striving towards greater and greater perfection, so also on the spiritual level the soul is striving towards greater and greater perfection which consists in establishing a harmony with the universal soul. The process of evolution is thus not confined to the physical and material level only. On the other

hand, it goes far beyond and above, that level and acquires a state in which human soul constantly aspires to reach and merge itself with the universal soul which is not an embodiment of, but above and beyond matter. To the materialist, the soul is in possession of the body ; to the idealist it is the soul that possesses the body. The possessor, in the case of the materialists, is the body ; in the case of the idealist it is soul<sup>1</sup>. To the question : What is knowledge or beauty or goodness ?—idealism gives the answer in terms of what is apprehended by soul rather than what appeals to senses. According to idealism, knowledge is "man thinking the thoughts and purposes of this eternal and spiritual reality as they are embodied in our world of fact". Beauty likewise, is what man enjoys and appreciates as an expression of the perfection of reality manifest in various forms, and goodness of life consists in conformity of the human will with the moral administration of the universe.

(iii) Pragmatism comes between idealism and materialism. Idealism is a psycho-centric philosophy believing in the soul as the centre of universe ; materialism is naturo-centric upholding matter as the central thing. Pragmatism is anthro-po-centric believing in experience of human beings as the centre, and interpreting the universe as it appears to it in the course of its actions and interactions with environment. As the human experience has a varied aspect and is prone to constant change, it is being constantly modified or reconstructed. The pragmatist on that account does not believe in the existence of one reality. He maintains that reality is not one, but it is of a manifold nature. It is constantly in the process of making, and will continually remain in that process as more and many aspects of it will be discovered by human experience. Pragmatism, more precisely, may not be called a philosophy but may just be called an attitude or outlook. It does not preach or hold any dogma, nor does it advocate a distinct outlook toward the nature of universe. It has no metaphysics ; it is simply an empiricist's attitude for interpreting things on the basis of their practical consequences. If something goes on well in human experience, it is good and useful ; if something does not, it is not. Nothing is determined absolutely for ever. Pragmatism approaches idealism when it favours truth and human experience but it rejects the abstract nature of truth or goodness as held by the idealists. Instead of being fixed for ever, as the idealists would say, truth or goodness is discovered by human experience and made or unmade as the experience finds reasons for doing that. Nothing is absolutely true or good. Things are good or bad in relation to situations and times and one thing, which is true and good at one time, may not remain so at another time. Pragmatism has for this reason been described as dynamic idealism. It agrees with naturalism in so far as it sees the universe as a

<sup>1</sup> Ref. *Bhagwat Gita*.

वासंसि जीर्णानि यथा विहाय नवानि प्रल्लाति नरोऽपराणि  
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ।



composition of matter but it rises above materialism by emphasising knowledge as a product of human experience rather than that of human senses. It accepts the supremacy of human mind but does not bother itself about the origin of it.

Before concluding the chapter, we would like to emphasise again that a philosophy of education should not be concerned with arm-chair theorising, but it should have a close bearing upon the practical aspects of education. Only that philosophy has meaning and significance for human life which can inspire and stimulate human beings in the conduct of their daily life. Philosophy of education tells us what our objectives for education should be, but in considering the objectives, we should be careful not to pitch them on unattainable heights; rather, we should determine them on grounds of their utility and attainability. The relationship between the philosophy of education and the practice of it, is very close. In framing a philosophy of education, we should be flexible in our attitude so as to effect modifications according as situations demand them. Education would be meaningful only when its aims, programmes, and organisation are determined by the existing currents and needs of life. Theories and philosophies, which do not have relationship with realities, are simply "verbalisms, conceptual impostors that circulate in the field of thought without denoting anything genuinely real". A philosophy of education, therefore, would not be concerned with an exposition of educational aims only but would also be concerned with the principles of various aspects of educational programmes and organisation. To quote Dewey, "the most penetrating definition of philosophy which can be given is, that it is the theory of education in its most general phases",<sup>1</sup> and since "education is the process through which the needed transformation may be accomplished and not remain a mere hypothesis as to what is desirable, we reach a justification of the statement that philosophy is the theory of education as a deliberately conducted practice."<sup>2</sup>

### Summary

Philosophy has been defined in several ways but the essence of all definitions is that it is a branch of knowledge concerned with the quest for truth. The human mind has always been puzzled by the question regarding the nature of truth. Two strong philosophical thoughts have held ground in that connection. According to one, the final reality is in the nature of mind, and according to the other it is matter. The first school of thought is that of the *idealists* and the second of the *materialists*. The idealists hold that the universe is a manifestation of intelligence and will, that behind the fugitive phenomena that we behold is a reality which is unchangeable and imperishable, and that the external phenomena are manifestations of that. This philosophy is psycho-centric and it places emphasis on the soul rather than on the body. Materialists regard matter as the

<sup>1</sup> DEWEY, JOHN : *op. cit.*, p. 386.

<sup>2</sup> *Ibid.*, p. 387.

final reality. Everything originates from matter and it is reduced to matter in the end. The final truth is the truth established by science—truth that our senses can comprehend. Both these philosophies have influenced education. All philosophies of life have a general rather than a specific influence on education and idealism and materialism have both influenced education in its various aspects.

Modern education has also been influenced a great deal by pragmatism, which attaches importance to human experience. It is not a philosophy in the sense in which idealism or materialism is. Pragmatism is the empiricist's attitude and it recognises the existence and significance of only those values and truths that are related to human purposes. Nothing is absolutely fixed and nothing is determined for ever. The ultimate reality does not exist. Human beings, in the course of their experience, make realities, truths and values. Whatever is found real, useful, or true, is retained and whatever is not, ceases to exist. Pragmatism comes midway between idealism and materialism and in education its influence is significant. By its relationship with idealism it has often been called dynamic idealism.

Philosophy has close relationship with life. Divorced from the context of life philosophy might just be an intellectual exercise but that would not have any bearing upon human life. Philosophies of life are systematic thoughts about human existence and how it can be made gracious and harmonious. Wherever philosophy has been taken seriously, it has always been a source of inspiration for the conduct of life. That is the significance of philosophy for life. It is closely tied with human life. An individual's philosophy of life determines his behaviour, and his philosophy may be inferred from his reactions to different situations.

Each individual or group of individuals with similar thinking has a tendency to spread ideas, and the process of doing that is called education. Education may be called the dynamic side of philosophy.

There philosophical thoughts—idealism, naturalism, and pragmatism—have influenced education. Idealism is psycho-centric, naturalism is naturo-centric and pragmatism is anthro-po-centric. Detailed study will be taken up in the chapters that follow.

There might be many philosophies of education, but a theory of education would mean a composite view of educational ideals, aims and objectives, programmes and organisation, etc., determined on one hand by the philosophy of life and on the other, by the exigencies of the situations. Educational theory cannot be divorced from educational practice; it does not have any meaning if it is not practicable. Similarly, educational practices do not have a solid foundation if they are not supported by a sound educational theory. Theory provides the necessary support to practice and practice gives theory a real and practical meaning. Their relationship is thus vital. It may be said that theory is made explicit through practice, and practice gains strength when a sound theory is implicit in it. Whatever may be the realm of pure philosophy, in education philosophy has come to mean theory of education which can be transferred into action.

## **Chapter 5**

### **Idealism in Education**

#### **Introduction**

It has been pointed out in the previous chapter that philosophies of life exercise a general rather than a specific influence on education. We have also seen how in a philosophy of education are reflected not only the accepted ideals and beliefs of a society at a particular time but also all those principles which have a bearing on the practices of education. A philosophy of education, at a particular time is not, therefore, determined by one particular philosophical outlook ; rather, it is determined by the collective impact of all these philosophies and also by the exigencies of the realities of life. Education is a practical art and, therefore, it cannot be discussed without its relationship with the realities of existence.

Idealism is a very old philosophical thought and it has exercised a potent influence on the mind of man throughout the ages. Even in modern times when people are not inclined towards accepting any dogmatic creed or philosophy, Idealism has certain attractions which appeal to the human mind and thereby exercise a great influence on human thinking. In education, the influence of idealism has gone a long way to restrict some of the radical thinking and establish the worth of the eternal ideals and value of life. As a philosophy, idealism has many forms but there is general agreement on some of its basic concepts. It would be relevant here to discuss the fundamental bases of idealism as a philosophy of life before we consider it as a philosophy education.

#### **Idealism : Fundamental Bases**

The fundamental bases of idealism may be briefly enumerated as follows :

- (i) Regarding the ultimate nature of reality, idealism holds that the final truth is in the nature of mind. The Physical world which is composed of matter is only an external manifestation of that truth, and matter is not the ultimate reality as the materialists hold. The physical universe that we see or touch or handle or smell—the world of our senses is only an expression of something, which is not comprehended in the same way in which we comprehend the physical world. Throughout the universe is running a spirit which is in it, but is also away from it in the sense that with the destruction of matter

that spirit does not die. A realisation of that spirit is the highest value in life. That realisation comes through intuition and an understanding of one's own 'self' rather than through the application of senses.

(ii) Idealism, like materialism, also believes in evolution but it calls the concept of evolution held by materialism, as absolutely imperfect. From the materialist's viewpoint, the process of evolution is from the lower to the higher life. On the contrary, according to idealism, the process of evolution continues on the spiritual level as well, and terminates in establishing a harmony between one's own soul and the universal soul. The biological evolution as supported by materialism is obviously inadequate. Idealists regard that the ultimate goal in evolution is realisation of the harmony that lies at the heart of the universe.

(iii) Idealism recognises the existence of two environments for human beings, viz., physical and spiritual. The latter is more important than the former because a human being becomes a human only when he has developed that aspect of his personality that distinguishes him from other animals. The spiritual environment is the achievement of the mind of the race and the elements in that environment are the elements of the individual mind writ large. Our knowledge of psychology tells us that there are three elements that characterise the human mind—the capacity to know, feel and will—and so also in the racial mind, these three elements are in operation. To quote Horne "the three elements of spiritual environment are the intellectual, what is known; the emotional, that is felt; and the volitional, what is willed. Considering the objects of these mental activities, the mind knows truth and avoids error, it feels as its highest object, beauty and avoids ugliness, and it wills in momentous issues goodness and avoids evil.....truth, beauty and goodness are, then, race's spiritual ideals and adjustment of the child to these essential realities that the history of the race has discovered, is the task of supreme moment that is set for education".<sup>1</sup>

(iv) Idealism attaches more importance to knowledge that is acquired through the activity of mind than to the knowledge that is acquired through senses. The physical universe is only one aspect of reality and idealism contends that the material universe known to science is only an incomplete manifestation of reality. The true reality is the spiritual universe which is higher to that and which is eternal.

(v) Idealism emphasises the distinctiveness of man's nature. More important than the physical growth of an individual is the growth of the spiritual side of his personality, which distinguishes man from other animals. Man has certain powers which other animals do not have, and these powers are manifest in his intellectual attainments, his culture, art, morality, religion, and so on. These powers

<sup>1</sup> Ref. H. H. HORNE : *Philosophy of Education*.

are peculiar to man only and are beyond the ken of all physical science.

(vi) The principle of explanation of those powers and the nature of universe lies in the mind. Mind is the explainer ; it is not the "*human brain only secreting thoughts*," rather it is the controller and explainer of all phenomena. It is with mind, and also by mind, that we explain, that is, by concepts framed by the mind. "Mind subjectively used and objectively applied is the sole principle of explanation."

(vii) The account of man and his capacities in terms of animal antecedents and laws of physical life is, therefore, fragmentary. Man cannot be explained in terms of his animal origin ; "for it is spirit rather than animality that is man. Man's spiritual nature is not something first added to man, but is the very essence of his being."

(viii) As a philosophy, idealism supports the belief that man's soul is universal. This belief is consistent with the idealistic conception of the universe in which the final reality is mind which is imperishable, and not matter which is perishable. Since mind came from mind, and soul from soul and since they are not matter, they are imperishable. "Man as a race has had the intuition that he was not born to die.....Man lives because mind is real and man will because mind is real."<sup>1</sup>

(ix) Idealism believes in the existence of eternal values of life. As has been pointed out above, the conception of truth, beauty, and goodness, according to idealism, is not confined to the physical level, but is lifted above that level and accepted on the ideational level, knowledge being the man thinking about the purposes of existence ; beauty, the enjoyment of the art depicting closeness of the finite with the infinite, and goodness, an individual soul's harmony with the universal soul. Truth, beauty and goodness are the accepted values and ideals of life and education can have meaning and purpose when it is aimed at achieving them.

It has been mentioned above that man differs from other animals on the basis of his superior intelligence and powers. They are exclusively bestowed upon human beings, and it is by virtue of, and on account of, these that a human being is called 'Man'. They distinguish him from other animals, and if man does not make proper use of them, he is a human being only physically. The social or cultural environment is exclusively a man-made environment and participation in that environment makes it possible for a human being to gradually starve the animal tendencies and cultivate those powers, attitudes, and dispositions which make his behaviour human. The cultural environment of man is different from the physical environment in many ways.

(i) Firstly, it is a man-made environment and consequently, it is ever-changing and increasing. It might be modified and reconstru-

<sup>1</sup> Ref. H. H. HENRY JONES : *Social Responsibilities*.

cted ; parts of it might be more valuable at a time and parts of it less.

(ii) Secondly, since the human mind is constantly, contributing to its growth, it is unlimited and its progress is always continuous. The physical environment is fixed, and though it may be modified by living creatures to a certain extent, yet in totality it is fixed.

(iii) Since the cultural environment is in the process of growth, its bounty is also limitless. Material possessions are fixed but the spiritual possessions are unlimited and an individual can acquire as much benefit from them as he strives to do. "This is", to quote Rusk, "the real basis of the democracy of knowledge." The gifts of the spiritual environment are not acquired by any hereditary right. "We cannot inherit or bequeath virtues. A man's moral and intellectual possessions are the conquests of his own sword. All the spiritual learning, its enterprises, its growing purpose will pass by him leaving him utterly poor in soul, unless he arrests it and personifies it anew in his own attainments."

(iv) In the realm of the spiritual environment, there is no competition, no jealousies, hypocrisies, rivalries, etc., which characterise the physical environment. There is no fraud or trick to militate that environment. It is only through one's labour that an individual can partake of that environment and can secure advantage from participation in it. "Now wealth can bribe, no name overawe, no artifice deceive, the Guardians of those Elysian gates."<sup>1</sup> Man's own patience, his perseverance and a will to derive benefit from that environment, will only enable him to partake of the fruits of that environment. We shall talk about the characteristics of this environment and their relation to education a little later.

Idealism thus attaches a great significance to human life and explains its purpose not in biological terms only but in spiritual terms as well, the latter meaning being more significant and purposeful. Plato was a great protagonist of idealism but in our country, idealism in the sense of spiritualism has since the dawn of civilisation been accepted as the true philosophy of life. In philosophy, idealism has had profound influence and some of the greatest minds of the western world have accepted it as a philosophy of life.<sup>2</sup> Let us now consider idealism as a philosophy of education and discuss how it has been applied to the field of education and to what degree it has influenced it.

### **Idealism in Education**

As has been mentioned previously, philosophies of life have exercised a general, rather than specific, influence on education. Idealism as a philosophy of life has its origin in the deep past, and as such, it has been a source of inspiration to human mind. It has also been a source of inspiration to determine the patterns and practices of human institutions. In education it has largely influenced human thinking in res-

<sup>1</sup> JOHN RUSKIN.

<sup>2</sup> e.g., PLATO, BERKELEY, FICHTE, T. H. GREENE, BOSANQUET, HENRY JONES, CARLYLE, etc., to mention a few.

pect of aims of education though to a greater or lesser degree its influence is also noticeable in the practices of education. Modern mind does not believe in accepting this view or that completely ; rather, it believes in accepting something of everything that is useful in the context of present situations. It attempts to bring about a consensus and harmony out of conflicting opinions rather than adhere to any dogmatic, conservative view. Such an attitude has been evolved out of the exigencies of the present times, when we realise that adherence to a particular dogma in the age of science may act to our detriment. Idealism, materialism, pragmatism and several other theories of education propounded by many educational philosophers have all combined to exercise a cumulative influence on education, and that has considerably affected our educational thinking. We now analyse briefly the idealistic viewpoint regarding education and then see to what degree it is reflected in the present educational thinking.

(i) **Aim of Education.** In discussing the aim of education, we shall proceed with a few statements made in respect therefore by some educational philosophers :

(a) "Education should be thought of as the process of man's reciprocal adjustment to his nature, to his fellows, and to the ultimate nature of the cosmos." (H. H. Horne)

(b) "Education should lead to self-emancipation and self-realisation." (सा विद्या या विमुक्तये)

(c) "Knowledge is virtue." (Socrates) "It is the recognition of the harmony between phenomenon and form."

(d) "In all things there reigns an eternal law.....This allpervading law is necessarily based on an all-pervading, energetic, self-conscious and hence eternal unity.....This unity is God.....The divine effluence that lives in each thing is the essence of each thing.....The object of education is the realisation of a faithful, pure, inviolable, and hence holy life.....education should lead and guide man to clearness concerning himself and in himself, to face with nature, and to unity with God." (Froebel : Education of man).

(e) "Education consists in giving to the body and the soul all the perfection of which they are susceptible." (Plato)

(f) "The purpose of education is to enable the child to reconcile himself to reality in all its manifestations, not merely to adapt himself to a material environment. Such a reconciliation is not impossible because the cultural environment is the product of man's creative activity, and the physical environment has been likewise fashioned by his inventive powers. The conflict is not something quite alien to man, it is with those of his household ; it is a fight that has begun within himself. When we recognise the priority of man's cultural environment, when we realise that in the transmission and increase of this cultural inheritance though its constant recreation lies the supreme task of education, that man possesses spiritual powers adequate to the task, then our philosophy of education is idealistic and doubtless only then adequate."

(Rusk, R. R. : Philosophical Bases of Education)

(g) "To live in the trade I wish to teach him.....In the natural order of things, all men being equal their common vocation is manhood." (Rousseau : Emile).

(h) "Education is not simply growing, it is growing towards a goal. It is not simply an ongoing process, it is a process going on toward an objective. The immediate objective is the realisation of the values. The remote objective, the absolute goal, is likeness to the spiritual order to the universe. Education in the final analysis is the upbuilding of humanity is the image of divinity."

(Horne, H. H : An Idealistic Philosophy of Education)

The purpose of quoting from various educational philosophers, supporting the idealistic philosophy regarding the aim of education is just to analyse how they agree on fundamentals, though they emphasise one or the other aspects and differ in respect of details. The essence of idealistic viewpoint is that there is a necessity to recognise the existence of eternal values and standards of life and that, though the immediate objective of education might be related to helping the child grow physically and intellectually and acquire a certain amount of vocational proficiency, the ultimate aim of education is to introduce him to those transpersonal elements of civilisation which lead to his spiritual growth and enable him to understand the true nature of the universe which is not a phenomenon of matter, but which is an external manifestation of an eternal principle. Man is a part of the total universe. Within the universe, he is just one element—"a microcosm within a macrocosm"—but the fundamental characteristic of man is that he represents within himself a unity within diversity. He is a component of many elements both on the physical and intellectual sides—elements or parts which have independent functions and also a combined function. By nature man with his physical, intellectual, and spiritual equipment is working towards a rational unity within himself. His thoughts, feelings, and actions are manifestation of a unity which is sanctioned by his conscience and towards the perfection of which he strives. The function of education is to enable the individual to realise this unity within himself and to establish a harmony between his nature and the ultimate nature of the universe. In the process of education, the individual adjusts himself to his physical environment, but he also adjusts the physical environment to himself to a certain extent. He learns to know the ways of nature and tries to control them to suit his purpose. Similarly, he adjusts himself to his fellows, to the society of which he is a member, and thus makes his social relationships harmonious. In addition, and more important than these relationships is his adjustment to the whole universe—to the heart of the universe of which he is just one element and where he can feel at home when he has established a harmony between his own 'self' and the universal 'self'. This is what Ruskin means when he says that the function of education is to reconcile the child to all aspects of reality, including the spiritual, or what Horne means by adjustment to the ultimate nature of the 'cosmos' or what Froebel calls 'the divine effluence' that flows in man and which education is to enable him to realise.



Idealism, thus, emphasises the cultural and spiritual ends of life and advocates their superiority over the biological ends. The latter are important, no doubt, but more important than those are the high aspirations and values of mankind which pertain to their increasing love for wisdom, truth and virtue, increasing admiration for things worthy of love and appreciation, increasing devotion to ideals and increasing reverence to do what is right and to know what it is. Such ideals are set for all ages, and for all people, and adherence to them is the touchstone of humanity. Other creatures, too, share the physical and material aspects with man but man becomes human when he lifts himself to a realm which other animals cannot reach. The final aim of education is to enable the individual to acquire perfection in that realm and to contribute towards the growth and development of an atmosphere in which such perfection is possible. Idealism places great stress on the personality of the individual and its development. The development of the personality implies an all-round rather than a onesided development, in which the progress starts with the physical side and culminates in the spiritual, when the finite personality feels its closeness and kinship with the infinite personality. The first steps, no doubt, relate to securing control over matter but this is not an end in itself. The material values are immediate objectives, but they are not the ultimate things in life. Education should not only make that clear to the individual but should enable him to direct all his efforts to realise within himself that ideal.

(ii) **Idealism and Curriculum.** From the idealistic point of view, the curriculum should emphasise those aspects of knowledge that cater for the physical and intellectual development of the child on one side and the spiritual development on the other. As the immediate objectives of education, according to idealistic standpoint, are the same as advocated by naturalism and pragmatism, a programme of education should in the beginning be designed to help the child grow physically and intellectually. Yet that is not the end of education. True education will involve his raising the whole personality from the physical level to the spiritual level, when the individual realises his relationship with the ultimate nature of the universe. As has already been pointed out, the process of education consists of three types of adjustments, viz., adjustment to one's own nature, adjustment to one's fellow-beings and adjustment to the ultimate, nature of the cosmos. This last is very significant from the idealistic standpoint and no education is meaningful unless it helps the individual to secure that. Naturalism, Pragmatism, and Idealism—all these three philosophies lay stress on the total development of personality and advocate respect for personality, but so far as the various aspects of personality are concerned, naturalism and pragmatism relate themselves more to the physical and intellectual side while idealism lays great stress on the spiritual side. None of them ignores anyone side but all of them do not equally emphasise the same thing. The reason is obvious, and it lies in the fact that since they emphasise different goals of life, their points of stress are different in

relation to the means by which they seek to realise those goals. Naturalism is more concerned with the nature of the child ; pragmatism with the life as it is and idealism with the ideals of life. Consequently, idealism in education has come to be regarded as a disciplinarian philosophy which advocates that an educated man is not "a cultivated vocationalist, but more, he is a cultivated human being". Thus, he is not a rational animal only as the naturalists would say, but he is a being who transcends the realm of nature in his thoughts, feelings, ideals, hopes, obligations, moral and religious experiences. Education should cater for his physical needs, no doubt, but more than that, it should cater to his spiritual needs, by fulfilling which he becomes a cultivated human being. Hence, idealism emphasises the study of all those subjects that lead to making a man a cultivated human being. What are those subjects then ?

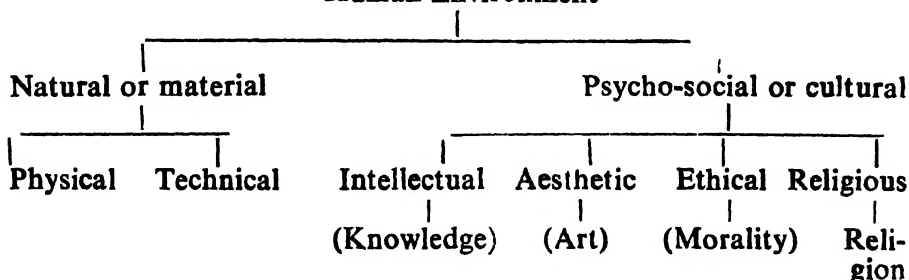
The human mind possesses three distinct capacities—it knows, feels and wills. Consequently, the whole curriculum may be divided into three parts : the sciences, the fine arts, and the practical arts. Sciences are concerned with 'knowing,' fine arts with 'feeling,' and practical arts with 'doing'. Among the first category would come Physics, Chemistry, Biology, Geography, Mathematics, Astronomy, Psychology, Sociology, etc., etc. Under the second category would come subjects like literature, music and art. Practical arts include many subjects like agriculture, trade, manufacturing, and all industrial arts which are related to different types of skills which provide vocational efficiency. All these subjects are essential because all of them contribute, directly or indirectly, towards making a man 'a cultivated personality'. Naturalism and pragmatism also suggest the study of these subjects in the curriculum. In this connection, however, it should be noted that the whole curriculum from idealistic standpoint is "a unity revealing the nature of man to his environment". Naturalism would also speak the same thing but idealism would make some addition by stating that along with the pursuance of studies and acquisition of vocational efficiency, a student must be made to take a rounded view of the universe, he must realise that his soul is a part of the universal soul, that his nature is striving after perfection and adjustment to the nature of the universe. In other words, the learner should be made aware that he is a finite personality growing into the likeness of the infinite and that he should not only fulfil his physical, intellectual and vocational needs, but, rather, should also acquire reverence for all those ideals in life which are attributes of a cultivated personality and relate to his relationships with his fellow-beings (Ethics) and with God (Religion).

From this standpoint, it does not matter what subjects an individual studies, but what really matters is the ends to which the studies are directed. Courses of study would not be different for naturalists or pragmatists, or idealists, but the difference would lie in the goals towards which the studies are directed, and the values which they set to realise. From the point of view of idealism, students should "contribute to the growth of the personal spirit of the students"

His studies should enlarge his personality by increasing his knowledge, his tastes, forming his character, and developing his skills, and all that in harmony with nature (naturalism) and conformity to the laws of the universe (realism) ; he should also be able to solve the necessary problems of life as they arise (pragmatism) but mainly he should develop his personality—his real self—in a universe that is personal. He takes interests, he sets himself to learn, he is self-active, he wins his sense of adjustment to his world, he feels himself growing, appreciates the great possibilities of the ages, he learns to respect others as himself and he feels himself at home in his world.....  
 "The curriculum is the race course. But the race is never finished and the course never ends. That is the kind of growing life man is set to lead in our kind of universe."<sup>1</sup>

The ethical and religious ideals implicit in the analysis made by Horne are made more explicit in the analysis made by Rusk<sup>2</sup> who emphasises their role in the total education of the child, Horne's analysis of the curriculum is based on three aspects of mental life—knowing, feeling and willing and it includes the total development of the personality under these three processes. Rusk asserts that Horne's analysis is inadequate because "the fundamental aspects of mental processes are not separate activities giving rise to mental products of different types". It does not have any place for religion which has the same absoluteness as truth, art or morality. Horne proposes to bring it under aesthetics ; others try to do that under ethics or morality. Rusk, however, regards religion as a separate activity which is not the same as morality. Consequently, he emphasises a fourfold division of the total environment which would determine the curriculum for the child. The chart given below will illustrate the point.

#### Human Environment



Education would not be complete unless it provides for all these. As we know, in the case of human beings, the cultural environment has more importance than the material. The education of the child will help him to assimilate the cultural inheritance and also enable him to contribute according to his capacity to the growth of that environment. As an individual, he will strive to grow physically and intellectually, but more than that, he will reconcile himself to reality in all its manifestations.

<sup>1</sup> HORNE, H. H. : *An Idealistic Philosophy of Education*, Forty-first Yearbook : op. cit., p. 164.

<sup>2</sup> Cf. *Philosophical Bases of Education*.

### Idealism and Teaching Methods

Idealism as a philosophy exercised more influence on the aims and objectives of education and on its general philosophy rather than on its actual administration. It speaks of the general nature of teaching methods ; it does not specify any methods to be adopted. The great Greek idealist Plato, however, advocated the Socratic method—Dialectics. Many educational philosophers advocated many other methods—the didactic method, the inductive method, the analytic method and so on. Idealism is not much concerned with the choice of methods so long its essential objective is fulfilled, which is the cultivation of the personality of the pupil. Our duty as teacher is to know our students and help them develop their personalities. To quote Horne again, “to lift a material body, we may need to be below it ; to lift a human spirit, we may need to be above it, in knowledge, taste, love, maturity and character. Our personalities count most in the task of cultivating personalities. It is a great art to be able to suggest to an individual something to read or to do that will develop, reconstruct, or cultivate his personality. Goethe said to his old teacher of art, Baumgarten, ‘under him we learnt nothing but became something.’ The truly great teacher has the deeds and the words of eternal life”. A good teacher has his own method and he does not confine himself to any distinctive method. He realises what tremendous responsibility he has and his native genius and conscience tell him how he can discharge that. To educate a child is to lead him to discover and develop what is within him rather than what is beyond him. That is the real goal of education and with a good teacher, any method can work well to realise that objective.

A good teacher aims to turn out well-balanced, integrated personalities who can meet the challenge of life and live it gracefully and harmoniously. He improvises methods and means by which he can help his students gradually discover the truths of the world and enthuse them to stick to them. He knows that he would succeed only when his pupils would discover something true, and acquire a capacity to stick to that by using their own judgment and reasoning. It is not meaningful what knowledge the teacher gives ; what is important is how much inspiration he instils. It is his devotion to his ‘themes and instruments, methods and means—and not to ‘perpetrating a theatrical hoax’<sup>1</sup> in the class-room, that is significant. “The performance fades, the vision fades, and only the teacher’s attitude toward truth and toward his studies remains assimilated or unassimilated by his hearers.”<sup>2</sup> “The great difference between a good teacher and an indifferent one is that whereas the former”, to quote Emerson, “speaks from within, the latter speaks from without, as spectators merely or perhaps as acquainted with the fact on the evidence of the third person.” A good teacher is fired with a missionary zeal and fervent desire to build men and women ; he is not a

<sup>1</sup> HORNE, H. H. : *op. cit.*, p. 172.

<sup>2</sup> RALPH HARPER : *op. cit.*, p. 238.

professionalist who has taken to the profession as a means for earning his livelihood.

### **Idealism and Discipline**

As a philosophy, idealism is inclined toward impressionism and favours the teaching of discipline through standards of personal conduct. Teachers are to set such examples as pupils may feel inspired to imitate and build up their own character. A certain amount of rigorous discipline goes all along with self-realisation but idealism, like naturalism, is against any theory of represssionistic methods or means.

### **Criticism and Appraisal**

Idealism, as has been pointed out, is a very old philosophical thought and its foundation is laid deep in the course of centuries. Like other philosophies of life, idealism has exercised a general influence on education and has largely inspired educational thought in respect of the ultimate goals of education. Modern trends in education are inclined towards an eclectic, rather than towards any dogmatic belief, and consequently, we notice that idealism, naturalism, realism, pragmatism—all combine to affect the goals, processes, and programmes of education. As a philosophy of life, idealism in its old form has been criticised as a rigid and dogmatic philosophy emphasising immutable and fixed aims "allowing the mental and moral energy to freeze instead of retaining an increasing impetus" With its emphasis on the eternal values of life and on absolute truths, idealism was vehemently criticised by experimentalists and pragmatists who looked at values from a dynamic, rather than a static, viewpoint. Idealism poses its faith in the existence of eternal values in the welter of change and diversity and stresses the need for accepting them in education. We may criticise this view by accepting human experience as basis for determining truth but we run into a distinct difficulty the moment we recognise that any truth discovered by human experience only may not be the final truth. Much of the wickedness in human world persists because of the fact that people have lost faith in the existence of eternal values of life. Man-made truths are not the final truths, for if they are, they can be true at one time and untrue at another. In the changing and constantly evolving universe, there must be some fixed and permanent principles, laws and truths, that should be the yardstick for measuring human conduct and behaviour at all times, and in the absence of which human conduct would be chaotic and disorderly. In our attempt to stress the changing nature of the universe, we have lost faith in the existence of eternal truths which are not affected by the phenomenon of change and which alone sustain and inspire human life.

### **S u m m a r y**

Idealism is basically a philosophy of life and it has exercised, like all philosophies of life, a general rather than a specific influence on education. In philosophy it has taken many forms but all of them agree to the view that the universe is an expression of intelligence and will ; that there are certain absolute and eternal truths of life ; that the ultimate reality is in the nature of mind rather than in the

nature of matter. The latter is perishable and changing ; it is an external manifestation of a reality which is not affected by the phenomenon of change. Through the whole of the universe is running a spirit which alone is a reality, and knowledge of and reconciliation with that spirit of the individual's soul is real knowledge. That is the real truth. Appreciation of that truth in its various forms is real art—a thing of real beauty. Conformity of the human will with the moral administration of the universe is real goodness. The difference between idealism and materialism is fundamental—whereas idealism regards mind as the sole explainer of reality, materialism regards that (mind) as a phenomenon of matter.

Personality has a supreme value according to idealism and the aim of education is the exaltation of the personality, which means an upliftment of the total individual from the animal to the human level. The process of upliftment is carried to completion through education. In the case of human beings, the cultural environment has also its place. Man, according to idealism, is not a biological datum and the purpose of his existence cannot be explained merely in biological terms. The unfulfilled ends of his life are an increasing thirst for knowledge, appreciation of and taste for virtue and good things in life and realisation of the spiritual values of existence. Man does need bread to live but he does not live by bread alone.

Idealism advocates the existence of immediate and remote aims of education. Whereas the immediate objectives are related to a man's physical and intellectual needs, the ultimate objectives are related to his spiritual needs—to enabling him to realise within himself a unity with the universal self. The supreme task of education is to enable the individual to secure adjustment of his nature to his fellow-beings and to the ultimate nature of the cosmos. To quote Bosanquet, "for life the environment is the surface of the universe, for mind it is the universe".

Man's environment has a two-fold aspect ; it is both physical and cultural or psycho-social, the latter being more important. The cultural environment is the creation of the human mind ; it is also imperishable and its span is unlimited. Its bounty is limitless and it does not diminish by diffusion. Participation in that environment and the ability to contribute to its richness are exclusive to man only. There is no cultural environment for other creatures.

Idealism lays emphasis on the study of all subjects but stresses the importance of literature, ethics and religion. The teacher has a very important role in education for it is, he who leads the individual from darkness into light and who helps him in developing his personality. As a philosophy, idealism with its old form, has been sometimes dubbed as rigid and conservative but the modern idealistic outlook is broader and the world is fast realising how a rejection of the eternal values of life is creating a vacuum into which have crept in so many evils and which may be ultimately fatal to the whole civilisation. In India, idealism in the form of spiritualism, was developed very early as the sole philosophy of life and throughout the ages, the same philosophy has kept inspiring the Indian mind and working a reverence for itself.

## Chapter 6

# Naturalism in Education

### Introduction

In studying the philosophy of naturalism in Education we shall have to keep in mind two meanings of the term 'nature'. In one sense, the term is applied to the physical phenomena of the universe and in another sense it stands for the innate endowment of the individual and the way it prompts him to behave and to act. The former sense will involve the study of philosophy of education and the latter, its psychology. From the philosophical point of view, naturalism leads us to determine the objectives of education, and from the psychological viewpoint, it helps us to determine its methods and means. In this chapter, we shall consider both these viewpoints. We shall first explain the broad meaning in which 'naturalism' is taken in present times and to consider its relationship with other philosophies of education. Another interesting point in connection with the two meanings of the term 'nature' is that in education, some people accept it in its psychological meaning, and reject its philosophical meaning. Rousseau, for example, was one great educational thinker who thought of educational aims from an idealistic standpoint, but of methods and means from naturalistic standpoint. Modern education is, to a great extent, under the influence of naturalistic tendencies but their influence is reflected not so much in aims of education as in its methods and means. As a philosophy, naturalism has, however, influenced a great many thinkers. Like idealism, it has different forms and all of them are not equally purposive from the point of view of educational. Present-day naturalism is more comprehensive and much wider in scope. It approximates very closely to idealism. It may be stated that naturalism and idealism from the point of view of education are very close to each other. Both of them lay emphasis on the worth of human personality and its natural development. Both emphasise that man is superior to all animals and that he has powers and potentialities, the proper use of which lifts him from the level of animals. Both believe in evolution and both advocate that the process of evolution is a continual process and that life is always striving toward greater perfection. All these points are significant for education. Naturalism and idealism, however, differ when the ultimate goal of existence is taken into consideration. For naturalism, matter is supreme and the ultimate reality is matter ; but for idealism, the ultimate reality is mind.

### Naturalism as a Philosophy

As a philosophy, naturalism believes that the ultimate reality is in the nature of matter. It does not give mind a spiritual origin but considers it an accident in the process of evolution and affirms that it can also be explained in terms of matter. Human body is a combination of elements which are all in some form matter, and soul is in possession of the body. The fundamental difference between idealism and naturalism is that whereas idealism advocates that the soul possesses the body, naturalism holds that it is the body which possesses the soul.

The main characteristics of the naturalistic philosophy may be summarised as follows :

(i) Nature is the final reality. All things have originated from matter and all are ultimately to be reduced to that. Matter combined in different proportions takes different forms.

(ii) Mind is the brain functioning, and brain is matter.

(iii) Experience, imagination, thinking, reasoning, etc., are all processes of mental activity, which is the function of the brain.

(iv) Laws of nature are unchangeable and the entire universe is governed by them. Science reveals the mysteries of nature ; hence only that knowledge is true that is derived from science and through scientific methods.

(v) Real knowledge comes through our senses. All matter is within the ken of human senses and, therefore, the final truth can be known through senses.

(vi) Science is the source of all knowledge.

(vii) Divine inspiration, revelation strength of prayer, power of soul, other world—these are illusory conceptions and mislead human mind.

(viii) Mind and its process can all be studied through senses. The science of psychology explains the functions of the mind.

### Forms of Naturalism

(i) **Naturalism of the physical universe.** This form of naturalism tries to interpret the universe in terms of physical science. It endeavours to interpret all human activity,—working of human mind, individual experiences, human emotions, feelings—all in terms of physical science. From the point of view of education this form of naturalism is not significant at all and no aspect of education is influenced by it.

(ii) **Mechanical naturalism.** This holds that the entire universe is functioning like a machine which is composed of matter and which has energy to drive it. The individual is also like a machine in function. He has certain reflex actions which take place as a result of his contact with the environment. Each activity results from a stimulus from the environment without which there is no activity. In psychology, this has given birth to behaviouristic school of thought which studies the nature of human activities and the



nature of stimuli which produce them. Behaviourism builds up a chain of stimuli and responses and explains what kind of stimulus from the environment evokes which kind of response from the organism. From the point of view of behaviourism, there isn't any fundamental difference between human activity and animal activity since the source of activity is stimulus from the environment. Behaviourism thus treats human beings as machines and attempts to explain their entire behaviour in terms of mechanical process.

(iii) **Biological naturalism.** This is the most important form of naturalism and it is this form that has exercised a great influence upon education. From the point of view of biological naturalism, the nature and process of universe cannot all be explained in terms of physical science or mechanical operation. In the realm of living creatures, the sole basis of explanation is evolution. All creatures have an urge to live and life evolves from lower to higher levels. The process of evolution is continuous, and all life is involved in that process. What form of life will take which form, how it will grow and develop, how it will evolve from a lower to a higher level—all this is characteristic of human life and the whole process is implicit in a creature's being. In the animal world, the process of evolution is confined to the physical level only but in the case of human beings it goes on at the mental and psychic levels as well. Human beings have a social environment as well, and the social organism also, like the individual, has an urge to grow and develop. The process of evolution is, however, the same for all living creatures.

The basic standpoints of biological naturalism are two : (i) each creature has an urge to live, and (ii) he struggles to exist. In the struggle for existence, those that are fit, survive, and those that are not, die. The theory is known by the comprehensive term, 'survival of the fittest'. Charles Darwin and Lamarck were two great scholars who advocated and interpreted this theory. According to biological naturalism, self-preservation is the first law of nature.

### ✓ Naturalism in Education

As mentioned before, naturalism has influenced education in two ways : (i) as a philosophy it has influenced educational aims and objectives, (ii) as relating to human nature and the process of growth it has influenced educational methods and means. The two meanings of the term 'nature' have already been explained.

Before we attempt to discuss the nature of naturalistic trends in education, let us see in broad terms what we understand by naturalism today. Modern naturalism is more comprehensive than all its three forms explained above. In education it stands for a system, which is flexible and adaptable to individual needs. It does not restrict education to imparting merely bookish knowledge but rather regards education as the total experience of the child. It emphasises the nature of the child and seeks to adapt education to cater to individual needs and capacities. It discards all rigid, uniform, traditional, and stereotyped methods and stresses the need of dynamic methods. Education should be organised with a psychological

insight into the innate tendencies and needs of the child, and the process of education would comprise of providing facilities for their growth and development. To quote Adams, "Naturalism is a term loosely applied in educational theory to systems of training that are not dependent on books but on manipulation of the actual life of the educand. It reacts against study and aims at creating conditions in which natural development will take place. It always comes as a protest against well-established systems that have become stereotyped; always it pleads for greater simplicity, always it seeks to banish sophistication, by sweeping away paraphernalia. Its watchword is 'Back to Nature' and its fighting adjective is 'artificial'. Thus, when an educational movement has exhausted its mandate, when it has lost its original impetus and spent itself, retaining only the letter and not the spirit of its original form, it is normally succeeded by a wave of naturalism."<sup>1</sup>

Historically, naturalism is quite an old philosophy but during the middle ages in Europe it was completely rejected under monastic and scholastic traditions. With the revival of learning in Europe and a growing interest in the worth of the individual, naturalism received a fillip. During the 18th century, Rousseau started condemning traditional education to divert the attention of the people towards an education according to nature. Since then there started a definite movement for the study of the nature of child and organising education to suit the needs of individual nature. The researches and inventions in the field of science revolutionised men's outlook and they became convinced of organising all their institutions and their activities on scientific lines. Throughout the 19th century, there was a movement for educational reform in many countries of Europe and all of them were determined to set aside obsolete and stereotyped practices by replacing them by new and scientific practices. We shall discuss, later on, the various trends and practices in education which resulted in a change in the mental outlook of people.

### Naturalism and Aims of Education

Of the forms of naturalism, it is the biological naturalism which has exercised the greatest influence of education. The influence of physical and mechanical naturalism is practically nil in education, specially that of the former which seeks to interpret the entire universe in terms of physical science. As regards educational aims, the interpretation centres round the following points :

(i) According to mechanical naturalism, the individual is also like a machine and consequently, the aim of education should be to make the machine work with as much perfection and efficiency as possible. According to this view, all activities of human beings originate on receiving some stimuli from the environment and hence they are functioning in the form of conditioned reflex actions. The process of education should be to improvise the stimuli in such a way that desired activities proceed from them. As has been men-

<sup>1</sup> ADAMS : *Evolution of Educational Theories*.

tioned above, this form of naturalism has given birth to behaviouristic psychology which has also influenced education.

(ii) Biological naturalism interprets educational aims in several ways :

(a) McDougall's psychological discoveries tell us that the aim of education is the sublimation of the native instincts and energies of the individual—the redirection, co-ordination and harmonious working of the native impulses.

(b) According to Neo-Darwinism, the struggle for existence is very important and therefore, the aim of education is to equip the individual for struggle to ensure survival.

(c) Neo-Lamarckianism emphasises adjustment to environment and states that the aim of education is to enable the individual to adjust himself to the environment. It will be through the process of adjustment that an individual will grow physically and mentally.

(d) Herbert Spencer stated that "to prepare for complete living" is the aim of education. (It has been discussed in a previous chapter how Spencer elucidated his views on the point).

(e) Some naturalists, like George Bernard Shaw, say that the purpose of education is not only to enable the individuals to grow and develop naturally but it is also to enable them to accelerate the process of evolution. By preserving, increasing and handing on to successive generations, the racial heritage, individuals can increase the speed of evolution.

(f) Prof. T. P. Nunn is a naturalist in a very broad sense and he maintains that the purpose of education is to enable the individual to develop his individuality and also be able to contribute to the development of the society. He seeks to establish a harmony between individual and social claims in education and does not believe that there is any dichotomy existing between the two.

Views on the aims of education, according to naturalists, reveal that naturalism is primarily concerned with the biological aspect of human existence and that it starts from the theory that man is first a biological datum. The naturalist's viewpoint, regarding aims of education is, therefore, not very convincing when we look at the whole nature of man. It has been now recognised that the purpose of human existence is more than mere fulfilment of physical needs in life. Naturalism in that sense does not give us much inspiration and the priorities established by naturalism as regards human needs do not proceed very far. In education, naturalism as we have seen, has come to acquire a very wide connotation and its influence has been felt not so much in the determining of educational aims as in the improvisation of methods and means. Naturalism, when applied, to interpreting the more intricate aspects of human experience, does not appear to be as convincing as it does when we take things at their face value. In the beginning it is found to be very satisfactory but later on it becomes difficult to hold on to it. We shall look at naturalism more critically later on, though we are not so much

concerned with its philosophical implications as with its educational ones. The contribution of naturalism to education has really been very significant.

### **Education from Naturalistic Point of View : Broad Features**

(i) Naturalism emphasises that since education is a means for natural development of the child it should enable the child to develop according to his native endowment. This view emphasises the need of a careful study of the native instincts, tendencies, impulses, and capacities of the individual child and improvisation of an education suited to them

(ii) By emphasising the innate tendencies and propensities of the child, naturalism has given birth to developmental psychology in education which studies the nature of the growth of the individual—the various stages of human development, their characteristics and the needs of the individual at different stages.

(iii) Since education is the fostering of the natural development it also emphasises the need for making the process of development smooth and unhindered. In other words, the process of development is characterised by a freedom which should be shared by children, teachers, and administrators, so that they can freely co-operate and work together to evolve a flexible programme to suit individual needs. Freedom is the essence of spontaneous and natural development. The process of education is to draw from within and not to impose from without.

(iv) The concept of child-centred education (paidocentric education) has been developed as a result of the study of the nature of child and the process of his growth.

(v) Education, according to naturalism, emphasises study of child psychology, a broader conception of the curriculum for schools, an emphasis on activities and dynamic methods of teaching, and use of audio-visual aids to make education a matter of direct experience as far as possible. The naturalistic view in education is not a view derived from the materialistic philosophy of life but it is a view which reflects a harmonious blending of educational theories and principles derived from the psychological, scientific and sociological tendencies in education.

(vi) The basic elements in naturalistic education are a recognition of the importance of direct experience, learning by doing 'things before words,' play-way methods, creative activities, etc., etc. To quote Rousseau, "Give your scholar no verbal lesson ; he should be taught by experience alone".

(vii) Naturalism in education, militates against all traditional views and conception of education which, although old, have become outdated and have outlived their utility. It emphasises progressive thinking and a rejection of conservative attitudes. Naturalistic education is the hall-mark of democratic concept of education. Just as naturalism led to a political emancipation of humanity and by recognising the worth of the individual paved the way for democracy,

so also it led to an emancipation of the child from the tyranny of outworn practices and rigorous disciplines. It heralded the dawn of a system of progressive education, emphasising freedom and respect for the personality of the child.

(viii) Naturalism has revolutioned human thinking in the various aspects of education. We no longer believe in brutal ways of punishing children and, thus teaching them discipline; rather we believe that discipline is a gradual training of conscience and building up of character, and that discipline is something that comes from within; it is not an imposition from without. Regarding the programme of school, we have come to accept that it is the total experience of children that should deserve our attention and not simply the informational aspect or giving knowledge from certain books.

(ix) The naturalistic view has influenced teaching methods a great deal and many new methods, e. g., Project method, Montessori system. Heuristic approach, Play-way method, etc., have been adopted by teachers with very successful results. Since all knowledge enters the mind through senses, naturalism stresses the importance of sense-training and making an appeal to the mind of the child through his senses. Direct sensory experience is the best experience and learning can take place most effectively if the maximum number of senses is brought into action for purposes of giving direct experiences to the child.

(x) Naturalism starts from the assumption that no child is vicious by nature; it is the environment that makes a child good or bad. "Everything is good," Rousseau said, "as it comes from the author of nature, but everything degenerates in the hands of man." The purpose of education is to keep the child away from evil environment and improvise a suitable environment for the development of his personality so that he can imbibe goodness and discard evil, enjoy beauty and reject ugliness, be truthful and virtuous and avoid vice. It highlights the importance of keeping the environment of children clean and healthy.

(xi) The child is not an adult on a small scale. Before reaching manhood, he passes through the stages of infancy, childhood, adolescence and adulthood. Each stage is independent in the sense that each has its own characteristics and needs. Children are not young adults and, therefore, the needs of the child are not to be viewed from the point of view of adults. Such a view would be disastrous and detrimental to the growth of child.

(xii) So far as school organisation is concerned, naturalism favours residential type of schools because in such schools teachers and administrators can easily control the environment and can put a check on external influences, if they are not desirable. Co-education has been favoured to make it possible for boys and girls to develop normal relationship. Moral training has to be given by example rather than through precepts. A programme of careful study of the home-environment and background of children, their emotional set-up, their special needs and tastes would make education

more purposive and successful. All children have energy and if it is not directed into proper channels it may lead children into many undesirable ways. Hence, efforts should be made to enable children to direct and channel their energy into good use for healthy purposes and pursuits. Emphasis on co-curricular activities, games and sports, social work and participation in community work are some of the useful channels into which the surplus energy of children can be directed for educational purposes.

### Criticism of Naturalism

As a philosophy of education, naturalism does not proceed very far. Although it has exercised a very potent influence on the methods and means of education, so far as the aims of education are concerned, naturalism does not present a convincing philosophy. The attempt to interpret all human activities from the point of view of self-preservation is not a tenable argument and man does not live merely to exist physically. Self-preservation is undoubtedly important but that is only a means through which man aspires to attain higher values of life. It has been observed that for attainment of nobler purposes, man has not cared even for life. In extreme naturalism, as Eucken says, "everything intrinsically valuable disappears from the world.....the useful, that which promotes the interests of living beings, each after its kind, in the struggle for existence, becomes the all-dominating value."<sup>1</sup>

The initial steps in naturalism are very logical, but the emphasis on the physical and material welfare subordinating the spiritual, artistic, aesthetic and psychic pleasures is not a convincing philosophy. To quote Robert Ulich "biological factors are basic to our existence and consequently, to our culture and education. But taken in isolation they are a completely inadequate explanation of civilisation. Whenever man creates education, and is educated, he transcends the merely biological sphere and reaches into other areas of life."<sup>2</sup>

In extreme form, naturalism is tantamount to self-expression implying no restraint and interference. Freedom does not mean absence of restraint and a freedom that is not properly controlled is bound to degenerate into licence, as restraint without freedom is to equate totalitarianism. Freedom is a compromise between two extremes; it is not at the extreme end, rather it is a mean between licence and control.

The emphasis on present and immediate future according to naturalism eclipses the vision of a positive good of human life. Philosophy based on interpreting "good life" in terms of mere material prosperity is fatal in the interest of humanity. "It is too apt to be satisfied with the natural man, fully developed in one sense, perhaps, but with his intellectual, artistic and moral possibilities imperfectly realised."

<sup>1</sup> *Life's Basis and Life's Ideals.*

<sup>2</sup> *Fundamentals of Democratic Education*, p. 6.

There is, no doubt, that all depends upon the meaning that we give to nature. As we have previously pointed out, 'nature' today is used in two senses—external nature and the nature of man. Broadly conceived, naturalism would include physical and spiritual nature of man, and giving due weight to both of these approximates idealism. Present-day naturalism is very much comprehensive and it comes very close to idealism. Since philosophies of life have a general rather than a specific influence on education, naturalism and idealism do not tend to be antagonistic from the point of view of education. Both philosophies supplement each other and encourage the development of a balanced outlook in education.

### Naturalism in Present-day Education

Naturalism in present-day education has come to be associated more with the nature of the child and less with educational goals. Being closely and very relevantly connected with the study of the characteristics of human growth and development, naturalism has very strongly influenced educational teachings to be used at different stages, curriculum and the order of subjects, school administration and its principles, physical facilities that are needed and their unprovisioning. In its broad sense it has been successful as touching and critically affecting the educational programmes at all stages, more effectively at the elementary and secondary school levels. It does not, however, set aside the biological viewpoint, but human activities are interpreted in terms of human nature and not in terms of a biological objective, which relates to struggle for existence and survival. Each individual has his own individual nature which is the driving force behind all his activities. A close analysis of human nature and the activities that are prompted by it,—how those activities can be meaningful to the individual, that will go to make them suited to individual needs, how the development of the individual will take place in accordance with the principles of natural growth—all these are indicative of the naturalistic trends in education. We may briefly summarise them as follows :

(i) The present-day interest in the study of human nature and the development of the individual from infancy to maturity has educational, social and sociological significance. From the point of education, a study of child psychology has acquired much importance. It is from the study of child psychology that we come to know about the native endowment of a child, his emotions and impulses, his tastes and interests, his capacity to learn and the way in which he can learn easily, etc., etc. A keen interest in the study of child behaviour is, therefore, indicative of naturalistic trends in education.

(ii) Naturalism has led not only to a number of new methods and techniques of instruction but it has revolutionised our entire thinking regarding methods of instruction. Instead of sticking to old, dogmatic methods, we are endeavouring to devise more dynamic and more progressive methods in teaching different subjects. Some of the methods, that deserve mention are Play-way, Project

method, Direct method, Observation method, Problematic method, Heuristic method, and so on. It is not so much the number of methods that is important ; rather, it is the change in our thinking that has significance. Instead of clinging to one or two methods, we are all the time thinking of flexible and dynamic methods to suit different situations and make education more meaningful. Since our conception of education has widened and it is no longer confined to bookish instruction, we have to think of wider and more comprehensive techniques to make education effective.

(iii) - Among the principles emphasised by naturalistic trend in education, a few may be mentioned as under—'Learning by doing', 'simple to complex', 'concrete to abstract', 'definite to indefinite', 'easy to difficult', 'known to unknown', etc. All these are based upon a recognition of the mental processes as they function—while a child is learning.

(iv) That education is a process of drawing from within rather than of thrusting from without ; that it is to be suited to the principles of a child's growth ; that it should enable the child to acquire gradual adjustment with his physical and social environment, are some of the conceptions that owe their existence to naturalism in education.

(v) The conception of a wide curriculum comprising the total experiences of the child and the attempt to present diversified curricula to suit different needs of different children and to grade them for different stages, emphasis on co-curricular activities—these are all the results of naturalistic outlook.

As there has been a considerable change in our thinking regarding methods of instruction, so also there has been a social change in our views regarding curriculum. Instead of regarding it as a conglomeration of mostly unrelated subjects of instruction, we consider curriculum as an integrated whole in which not only the various subjects, but the entire range of experiences, in and out of school, come to acquire a normal relationship and are fused harmoniously.

(vi) Regarding discipline naturalism condemns all repressionistic measures, and the present-day emphasisation respect for the personality of the child, building up good home-school relationship, and freedom to the child are the influences of the naturalistic tendencies.

(vii) The teacher's role according to the present-day pedagogy is to guide and lead the child so that, he acquires the development of his personality—physical, intellectual and spiritual—in the most natural manner, i. e., according as his nature permits him to do. The teacher is not a dictator to impose development on him ; it cannot be done. In a sense, his obligations to children are much similar to those of a gardener towards the plants under his care.

Naturalism has influenced present-day education a great deal. As we shall see later on, naturalism gave birth to three distinct



tendencies in education which were developed in the 19th century and which combined to harmonise our thinking regarding education in the 20th century.

Before we conclude, it may be repeated that the term 'nature' in naturalism has two meanings in education. It is the second meaning (human nature) of the term, which has more significance from the point of view of education. Present-day naturalism is very comprehensive. In fact, it is quite near idealism and is not confined to its biological interpretation only. In education its influence has been sharply felt, and it is reflected in all phases of educational principles and practices.

### Naturalism : A Historical Retrospect

Although the seeds of naturalism were planted deep in the past, yet in the history of education, the 18th century may be regarded as a turning point in the development of a naturalistic outlook. This century was marked by tremendous changes in the realm of economic, political, and religious thoughts, which distinguished it from medieval ages. It was the climax of a long process of revolution against accepted and traditional practices that characterised the middle ages in Europe. The revolution began with the Revival of learning in Europe in the 13th and 14th centuries and was directed against medieval formalism and authoritarianism, which were characteristic of all political, educational, and social institutions. Since Renaissance, many other movements—Reformation, Realism, Puritanism, Pietism—had sprung up challenging the authority of dogma and absolutism in social and religious life. But in the 18th century came a sweeping tide of protest against all types of absolutist tendencies in State and Church, the influence of which was felt in phases of life. The scene of the drama was laid in France. "Here as nowhere else the stage was set for highly spectacular and tragic developments..... Here took place the powerful revolt against accepted traditions and institutions, against the prolonged domination of the ancients in literature, art and philosophy ; against the Church and its formal interpretation of Christianity ; against absolutism in government, and against highly artificial, social and economic conditions and modes of education"<sup>1</sup>

The causes of this revolution do not form a part of our discussion here. Suffice it to mention that the absolutism of emperors in France reached its highest watermark in the 17th and 18th centuries and it resulted in a subjugation and repression of the masses in general. The Church and the State moved in conjunction, and supported each other in maintaining their authoritarian hold. During the latter part of the 18th century, the government became utterly corrupt and decrepit, and Church authorities became hopelessly vicious. Two persons were most prominent in influencing the minds of the people and driving it against the absolute authority of Church

<sup>1</sup> EBY & ARROWOOD : *Development of Modern Education*.

and State : one was Voltaire and the other, Rousseau. But Voltaire's thoughts were too intellectualistic and that they could not reach the masses. In fact, Voltaire was himself aristocratic in his outlook and he believed that the common people were just 'canailles' (dogs), as he called them, who 'will always remain stupid and barbaric' and who are 'oxen who need the yoke, whip and hay'. This cynical heartlessness of Voltaire combined with his intellectual snobbishness gave rise to 'Naturalism' of Rousseau. From one point of view it is the study of Rousseau and his educational views that is important and that revolutionised contemporary thinking in education and prepared the way for a revolution in education as his political views precipitated the French Revolution. Unlike Voltaire, Rousseau touched the heart of the masses, was more democratic in his outlook and had profound faith in human nature and its essential goodness. "If it is an explanation of the popularity of Voltaire that he said what most were thinking, then we may say that Rousseau was popular because he gave the most perfect expression of what others were feeling".<sup>1</sup> Napoleon said, "Without him there would have been no French Revolution". It may equally be admitted that without him there would have been no social revolution : at least it would not have come so soon. Rousseau was a revolutionary not only in politics but also in education. A study of Rousseau's educational ideas is very much significant for a student of education.

### Rousseau and His Doctrine of 'Natural State'

Henry Main has said in "Ancient Law" that "we have never seen in our own generation—Indeed the world has not seen more than once or twice in all course of history—a literature which has exercised such prodigious influence over the minds of men ; over every cast and shade of intellect, as that which emanated from Rousseau between 1749 and 1762. It was the first attempt to re-erect the edifice of human belief after the purely iconoclastic efforts commenced by Boyle and in part by Locke, and consummated by Voltaire."

Among the writings of Rousseau would be found vast inconsistencies and illogicalities, and some of his views (e. g., those on women's education) would appear to be highly preposterous and eccentric to the modern mind, yet when all has been said, Rousseau's writings remain a perennial source of inspiration for educational thinkers, and much of our thinking today in this field may be traced to the thinking of Rousseau. From his very boyhood, Rousseau was a lover of nature and an aimless wanderer. His education had been most sporadic, unsystematic and inadequate. As a boy, he was callously treated by his relatives and the world around seemed to him a place where he was a misfit. He always ran to the fountains and rivulets where he found himself comfortable in the lap of nature enjoying the sweet twittering of birds and rustling of leaves. After passing a period of vagabondage and aimless wandering, he finally came to Paris to settle down there and live a stable life ; but

<sup>1</sup> ACTON's *Cambridge History*, Vol. VIII, p. 28.

the superficiality of Parisian life was an anathema to him. Emotional and hypersensitive as he was, he could not reconcile himself to the all-pervading snobbery and sophistication. He strongly condemned the artificiality of life, holding it responsible for all the degradations and moral delinquency of the masses. As a lover of nature, Rousseau vehemently denounced the artificial life of the day and held it responsible for the perpetuations of the appalling misery and vice, conventionality, hypocrisy and sophistication that characterised the 18th century French society. He asserted that all misery and vices were due to the fact that man had deviated from the path of nature. "All things," he said, "are good as they come from the hands of the author of nature, but everything degenerates in the hands of man." In the world of nature—external physical world—Rousseau saw entrancing beauty and harmony, but in the world of man, there was nothing but a heap of evils—infinite conflicts, ugliness, selfishness, disharmony and misery... The world of nature stood to him in sharp contrast to the world of man, and a reform of the human world could be effected only by going back to the world of nature. Man in his modes of living and thinking had become sophisticated and unnatural and all institutions—social, political, economic, educational, and religious—were established on principles that were contrary to the laws of nature. To Rousseau, all civilisation appeared to be founded on wrong premises. In State, he saw the domination of a despot, in Church he noticed corruption, in education he found the authority of dogma and tradition holding supremacy. The organisation of all institutions was marked by authoritarianism, selfishness, and disregard for the individual. If conditions were to improve it was necessary to demolish all those institutions and re-erect new ones—based on the principles of justice, equality, and freedom to individuals. The secret of harmony in the world of nature was that there did not exist any inequalities, restraints, and impositions. If human institutions were to follow nature, they were to be modelled on the principles of liberty, equality, and respect for the individual. It could be only then that man would be able to eradicate from their world misery, vice, and degradation.

### **Rousseau's Denunciation of Contemporary Educational Practices**

Rousseau had profound faith in the original goodness of human nature. He believed that all things are good as they come from their Creator. It is in the world of man that we see misery, vices, and degradation. It is necessary, therefore, according to Rousseau, to clean the environment so that the original nature of man does not get contaminated by the evil influences of the environment. The important thing is not "to implant virtue but to preserve the soul from the vices which society puts into it". The existing system of education, he said, was founded on the belief that human nature is bad, that it can be made virtuous by education. Rousseau condemned the contemporary systems and denounced civilisation in most unequivocal terms. The whole civilisation, he said, was a grand mistake. He held society responsible for all evil, religion for all superstitions, and social life for all the snobbery

and hypocrisy that pervaded all around. All governments, he declared, were despotic and tyrannical, and man was a victim of prejudices and conventions. Rousseau vehemently denounced the Rationalism of Voltaire and called it "narrow, cold, cynical, and contemptuous of the masses of humanity". The various arts and sciences were the stock-house of superstition, ignorance, and vanity. To quote from "Discourse on the Arts and Sciences", "Astronomy was born of superstition ; eloquence of ambition, hatred, falsehood and flattery ; geometry of avarice ; physics of an idle curiosity ; and even moral philosophy of human pride. Thus, the arts and sciences owe their birth to our vices ; we should be less doubtful of their advantages, if they sprang from our virtue.....Let men learn that nature would have preserved them from science as a mother snatches a dangerous weapon from the hands of a child".

Statements, like the one quoted above, would undoubtedly speak for their unbalanced emphasis, and many statements in that tone would be found in "Emile". Some people after making a desultory perusal of Rousseau's writings might start charging him with a bit of craziness and erraticism. Rousseau, no doubt, was emotionally unstable and throughout his writings his emotional imbalance is all too evident. But all revolutionaries would be found emotionally unstable to a certain degree, and yet even in their disturbed thinking and feeling would be found metallic qualities which would be hidden in the same way as glittering gold is hidden in the ore from which it is taken out. As mentioned earlier Rousseau's education had been most sporadic and unsystematic. His thinking was very much confused due to the heavy strain of his emotions. He grasped things intuitively and whatever he spoke, he spoke from a conviction that had an appeal to the down-trodden humanity groaning under a decrepit monarch and corrupt clergy. That's why when Rousseau denounced the contemporary political and educational system its reverberations were felt by the whole of Europe.

### **Rousseau's Formulation of the Principles of Education**

(i) Rousseau condemned all those practices in education that had been continuing for centuries. The traditional way of looking at the aims of education was from the adult point of view—education being a preparation for adult life. Rousseau attacked this assumption and called it false, pernicious, and atrocious. He asserted that before becoming an adult, the child passes through several stages of development each of which has its own peculiar characteristics and needs. The child is not to be treated as a miniature adult. At each stage of his development—infancy, childhood, youth and maturity—he has distinct characteristics which demand special attention. Education should take into account these characteristics and the needs of the child at various stages of his growth. It should not be regarded as a process through which a child acquires certain habits, skills, knowledges, etc., so that he can be able to participate in adult life successfully. Rather, the process of education should envisage free and full opportunities to the spontaneous development of the child.

Formal instruction is to be distinguished from an education which consists in giving opportunities to the child so that he can grow physically and mentally according to his natural endowments and dispositions.

(ii) Rousseau emphasised the needs and interests of the child and did not want them to be subordinated to the needs of the society. We must not train 'man for men's services' like a saddle horse. He pitied the lot of the so-called civilised man and said that a civilised man "is born, lives, and dies in a state of slavery. At his birth he is stitched in swaddling clothes ; at his death he is nailed in a coffin ; and as long as he preserves the human form he is fettered by our institutions". Rousseau held that education of the child should not be dictated by the traditional standards of the society. "The individual is an entity in himself, infinitely precious, and should never be sacrificed to fit the needs of the society."

(iii) Regarding the stages of human development, Rousseau maintained that they are independent of each other and are not a preparation for future. Each stage has its own characteristics and needs, and on their being fully catered for, depends its own standard of perfection, a sort of maturity of its own. Just as we can talk of a grown-up man, similarly, we can also talk about a grown-up child—a child who has acquired a perfection, physical and mental, at a certain age. Rousseau further maintained that if the infant is an animal, he should be treated as an animal, if he is a savage at one stage, no more should be expected of him than a savage. "Even from twelve to fifteen be satisfied to see the boy play the game of Crusoe, since in social outlook he is still solitary." The traditional system of education which was organised with the adult point of view and the objectives of preparing for future life were strongly condemned by Rousseau. According to him, "what must we think, then, of that barbarous education which sacrifices the present to an uncertain future, which loads a child with chains of every sort, and begins by making him miserable in order to prepare for him, long in advance, some pretended happiness, which, it is probable, he will never enjoy.....? The age of mirth is passed in the midst of tears, chastisements, threats, and slavery. The victim is tormented for his good."<sup>1</sup>

### Aims of Education

Rousseau, as has already been mentioned, holds that human heart is by nature good ; it is the environment that corrupts it. In the world of nature, there is beauty and harmony ; in the world of man, ugliness and disharmony. Society has become corrupt and feeble and it can no longer hold the individual away from vice. Rousseau, it should not be misunderstood, by advocating return to nature was not denouncing the philosophy of human society ; he was rather assailing the type of society that existed then. He did believe in society ; but Rousseau's society was an ideal society in which

<sup>1</sup> Ref. ROUSSEAU's *Emile*.

there were respect and freedom for the individual, a society that was not vicious and corrupt but which was based on justice, equality, and fairness, where there were no jealousies, artificialities, hypocrisies, sophistication, a society which was as serene and clear as the world of nature. "There is a wide difference," he says, "between a natural man living in a state of nature and a natural man living in a state of society." Emile is not a savage to be banished to a desert, but a savage made to live in cities.

The purpose of education is not to train a man for a particular calling or vocation. That is necessary, no doubt, but that is not the first thing. Let him be a man first. "In the natural order of things all men being equal their common vocation is manhood.....To live is the trade I wish to teach him (*Emile*) on leaving my hands : he will not, I grant, be a magistrate, soldier or priest. First of all he will be a man."

Rousseau, by making the above statement, is fully supporting the argument that education is to fit the individual for a changing environment. It should enable him to develop his physical and mental capacities first before he starts getting any training for a job. The future is all uncertain and therefore, instead of preparing for an uncertain future, education should help the child to develop his capacities so that he can be prepared to face any situations that he confronts in life.

### Programme of Education as Described in "*Emile*"

Before discussing the programme of education as described by Rousseau in his *Emile* it is necessary to understand the three meanings of the term 'nature' as found therein.

(i) The first use of the term carries a social significance and is intended to indicate that education must conform to the *nature* of the social standard. "We must choose," said he, "between making a man and a citizen for we cannot make both at once."

(ii) In the second meaning, Rousseau uses the term to mean 'first impressions' acquired instinctively and he calls them the true experiences which are more reliable than those acquired through contact with others. Rousseau opposed habit formation in the beginning and he said that "the only habit which the child should be allowed to form is to contract no habit whatsoever". Rousseau believed that the habits that an individual acquires through social contacts corrupt him because the society is corrupt ; besides, he becomes a slave to the society. Habits formed and attitudes developed instinctively are more reliable and valid because they are indicative of freedom and natural development.

(iii) The third meaning of the term 'nature' is external nature—nature of inanimate and super-human creatures. Since in the external world, the contamination of society does not become glaring education should be closely related to nature. Rousseau maintains that a close contact with nature will make education more effective and real, and will also nullify the evil effects emanating from man

and his society. "Cities," he said, "are the graves of the human species."

It may be mentioned here that our whole science of psychology is based on these three different interpretations of the whole term 'nature'. Let us now analyse Rousseau's ideas regarding the organisation of education flowing from the aim of education mentioned above.

The essence of Rousseau's philosophy of education is that, since human nature is essentially good, an attempt should be made through education to preserve its natural goodness ; and it can be done by keeping the goodness of child nature away from evil. This is Rousseau's concept of *Negative Education* which consists, at the initial stages of child development, not in teaching him virtue or truth or goodness but "in shielding the heart from vice and the mind from error.....". "The first education," he said, "ought to be purely negative which is not idleness -on the contrary, it does not inculcate virtue but it prevents vice ; it does not teach truth but it preserves the mind from going astray. It makes the child fit for everything that can lead it to the truth, when it becomes able to understand the truth, and to the good when it becomes able to love the good."

Rousseau favoured training of the body and mind, and held that it should precede formal instruction. Bookish studies merely teach us to talk of what we do not know. They obtrude the closed contact between the child and nature and therefore, no books are to be taught in the beginning. The doctrine of negative education then meant in the realm of physical education, a grant of freedom to the body and limbs, simple diet, no medicines and open-air life. In the realm of intellectual training it stood for 'no formal instruction' and 'no reading'. Childhood, he said, is the sleep of reason and no attempt should be made to teach the child how to reason. So far as moral training is concerned, Rousseau advocated the *theory of natural consequences* which means that a child should suffer the natural consequences for his mistakes and follies. "If the child is slow in dressing for a walk, leave him at home; if he breaks a window, let him sit in the cold ; if he disobeys and gets wet, let him have a cold; if he overeats, let him be sick. In fact, let him suffer the natural results of the contravention of the laws of nature".<sup>1</sup>

The theory of natural consequences was from the point of view of philosophy accepted by many educationists but then it was accepted only with modifications. Sometimes, the consequences might be more dangerous than expected and sometimes the guilty might not get any punishment at all. However, Rousseau's theory of natural consequences stimulated much thinking in education and in quite an indirect way it affected educational thinking regarding the present-day concept of discipline and the measures to secure it.

#### Education for Different Stages

Rousseau's *Emile* has been divided into five parts. Emile is an imaginary boy whose education Rousseau plans in the first four

<sup>1</sup> Cf. MONROE, PAUL : *A Text-Book in the History of Education*.

parts his education during infancy, childhood, boyhood and youth. In the fifth part, he gives a plan for the education of an imaginary girl, Sophie, who is to become the wife of Emile. In this way, Rousseau lays down his programme of education for boys and girls.

(i) **Education for Infancy (1 to 5 years).** In the first part, he denounces the traditional system of education with all the restraints and restrictions it imposes on the child. After that, he speaks eulogistically of the freedom in nature and the value of games and exercises etc. For the period of infancy, Rousseau advocates physical education. He says that since "all wickedness comes from weakness, the child should be made strong so that he will always keep a restraint upon himself and will not be led into evil ways". The early training is to be imparted by the parents of the child. The father should give physical training and the mother should take the duties of a good nurse. Rousseau had unfortunately received no paternal care and he realised the importance of that. By emphasising the responsibility of parents with regard to the training of children in the beginning, Rousseau stressed the important role of family in the education of children. Rousseau dislikes the artificial ways of preserving health. The process, should consist of hardening the body and making it strong enough to resist diseases. No medicines should be administered "unless his life is in evident danger". Medicines would only do more harm than good. Let each child develop a resistance like birds and animals who lead a very healthy life though they do not take medicines. Rousseau was not only a lover of nature, but he was a sincere votary of the ways of nature—how nature preserves life and ensures its continuity.

Another point which he emphasises is that the individuality of each child has to be respected. There are individual differences and so one type of training cannot suit all. "One nature needs wings, another shackles, one has to be flattered, another to be intimidated. One man is made to carry human knowledge to the farthest point; another may find the ability to read a dangerous power."

(ii) **Childhood—from the age of five the age of twelve.** Rousseau was very much pained to see the grievous practice prevailing in school systems which emphasised memorisation of grammatical rules. This consisted of formal instruction in different subjects which was all very unnatural and heartlessly severe. He condemned the theory of formal discipline which advocated the training of the various faculties of mind by rigorous methods. And, therefore, describing education for childhood, Rousseau expresses his views regarding the process of instruction when he says that "education is the same thing for man and the beast. It can be reduced to two principle, viz., to learn to put up with injustice; to learn to endure *ennui*. It is just the same thing when we make a child learn Latin, Greek, or French. The aim is that he should habituate himself to obey another person's will (and so bore himself) that he may be beaten by a creature born his equal (that he may learn endurance)



.....All pleasant methods of teaching children necessary knowledge are false and ridiculous".<sup>1</sup>

During the period of infancy, attention should be concentrated upon building up good health. No other training is to be given. When the infant grows into a child, he has different needs and he has also acquired some control of his limbs. Hence, during this period, attention should be focussed on training the senses and providing opportunities for the exercise of his limbs. Emile is to learn to swim and practise long and high jumps, leaping over walls, scaling rocks and doing similar exercises so that his limbs can have a full exercise. Along with this, his senses should also be trained and for that weight-lifting, measuring things, weighing, counting, travelling distances, climbing heights and singing will be found useful. Exercises like these will train his eyes and ears. No intellectual training during this period is to be given but moral training is to be given by example and through the theory of natural consequences. Education during childhood should be exclusively directed towards the training of senses.

(iii) **Education from the age of 12 to 15.** Rousseau calls this period the age of reason, and formal education is to begin during this period. 'Childhood is the sleep of reason' but during the period when he is above 12 and below 15 his mind displays a curiosity and he wants to learn and know about things he beholds. Rousseau's conception of 'reason' is not the same as that of the encyclopaedists (Voltaire, Boyle, etc., and their followers) from whose traditions he had broken away. Rousseau's 'reason' is a product of emotions. A child as he crosses his twelfth year finds himself in possession of surplus energy and strength which is more than what he needs. Consequently, he uses it for other purposes; it is this surplus energy that gives birth to reason and is to be directed and controlled by instruction. This is the period of labour and instruction, but since it is a very short period, a very careful selection of material (instructional) is to be made so that only that material is given to the child that is within his capacity and that suits his needs. Since the Phenomena of nature had captured Rousseau's attention, he advocated that the first lessons should be in geography and astronomy—but both of these should be taught not from books but from direct experience. Physical sciences would come after these subjects which in their turn would be followed by agriculture, manual arts, and crafts. Among other things, Emile has also to learn a trade "less for the sake of knowing the trade than for overcoming the prejudices which despise it". No history and ethics or metaphysics may be taught. No books are to be used. The only book that Rousseau recommends during the period is "Robinson Crusoe". Methods of instruction should not be characterised by authoritarianism. Let the mind of the boy work independently and he should not be subjected

<sup>1</sup> Compare when he says at another place: "The age of mirth is passed in the midst of tears, chastisements, threats, and slavery. The victim is tormented for his good."

to submit slavishly to authority. Let the boy learn through direct experience. Do not teach him anything ; let him discover and learn. Let him use his own powers and intelligence. Things should precede words. In this way, did Rousseau lay the foundation of the whole science of modern pedagogy.

(iv) **Manhood—fifteen to twenty.** It is during the period of manhood that Emile is to receive moral training. Hitherto his body has been developed and his senses have been trained. During manhood, he needs training in human relationships. His sex instinct makes its appearance and it is necessary that he is given proper training in social and moral relationships. Rousseau advocates direct experience with regard to this training as well. For inculcating in Emile, the qualities of sympathy and social sensitiveness, Rousseau says that Emile should be taken to infirmaries, hospitals, and prisons because there he can observe the examples of human wretchedness at all stages. No formal instruction in moral education is to be given. Placed in the proper environment, Emile would learn things through direct experience. During this period, history may be taught lest the youth should become cynical or heartless by constantly seeing examples of misery. History is a study where "one sees man simply as a spectator without feeling or passion". If he displays vanity, let him be exposed to flatterers, spendthrifts, and sharpers and allowed to suffer the natural consequences of his acts of omissions and commission.

(v) **Female Education.** In the fifth part of *Emile*, Rousseau has detailed out an education for Sophie who is to become the wife of Emile. By doing that, he expresses his views regarding the education of women.

Since Emile has become a man, he needs to have a companion. His physical, intellectual, and moral development has taken place and he must have a life-long partner. But what kind of education is necessary for the girl so that she can be a good partner ? As we have previously mentioned, Rousseau was vehemently opposed to the contemporary society and he believed that if the social framework was to be made strong and stable it was necessary to improve family life. Rousseau was of the view that men and women have separate functions in life in running a home, and that the harmony of homelife depends upon their individually discharging their responsibilities properly. He was very scornful of the sophisticated life of the Parisian ladies, and he could never reconcile himself to the idea of giving higher education to girls. Probably, he believed that all sophistication and fashion had crept into the women's circle due to emphasis on their education. To be a good wife, a woman is to take a position subordinate to her husband. She is to be given physical training in the beginning to make her strong and capable to bring forth healthy children. Since her true place is inside the home, she is to learn sewing, embroidery, knitting and similar useful domestic arts. She must also know singing and dancing ; those will give her grace and contribute to her health. Religion and morality should be taught to her so that she is obedient to her husband, and leads a pious and virtuous life. But she is not

to study any higher arts or philosophy or sciences. They are not necessary for her. "The whole education of women ought to be relative to men. To please them, to be useful to them, to make themselves loved and honoured by them, to educate them when young, to care for them when grown, to console them, to make life agreeable and sweet to them, these are the duties of women at all times and what should be taught them from infancy."

Rousseau's ideas regarding education of women are most revolting to the present-day mind. He was strictly against higher education for women and, he said that "a woman of culture is the plague of her husband, her children, her family, her servants—everybody".

Many ideas and statements of Rousseau are simply shocking to the modern mind. Some of them are just atrocious sounding like whims of an eccentric mind and appearing to be the outbursts of a crazy brain. His condemnation of the total civilisation and his unfounded criticism of arts and sciences go to betray his mental narrowness. His ideas regarding the education of women give evidence to his unbalanced thinking. Yet amidst the confusion and bewilderment of his illogical and inconsistent thinking may be found many things which gave a turn to the contemporary social and political thought not only in France but in the whole of Europe. In education, his ideas gave birth to three tendencies that were developed during the 19th century and that provide solid bases for educational thinking today. We shall discuss these tendencies later on.

#### Permanent Influence of Rousseau

The following principles of modern education owe their genesis to the writings of Rousseau :

(1) The process of education should consist in the spontaneous unfolding of a child's capacities.

(2) The stages of development are distinct and independent. Each stage has its own characteristics and needs. The child is not a miniature adult.

(3) Education should conform to the needs of the child at each stage of his growth. It should not be organised with the adults' point of view.

(4) Emphasis in the beginning should be placed on physical education. First, the body should be made fit and then senses should be trained. No formal instruction is desirable in the beginning.

(5) Education should begin with a psychological insight into the capacities and innate tendencies of the child. The personality of each child has a worth and it has to be respected under all circumstances.

(6) One of the most important contributions of Rousseau is his assertion that the child is a positive factor in education. The function of education is to ensure his proper development at each stage of his growth. Rousseau's ideas inspired the thinking of Pestalozzi, Herbart, Froebel, and many other educational thinkers

of the 19th century who expanded them further and adopted them for class-room practices. "Made theory by Rousseau, made practice by Pestalozzi, sympathy with the child, intellectually, morally, personally has come to be recognised as an essential element in the educative process."<sup>1</sup>

(7) The emphasis on direct experience in learning started from Rousseau. Knowledge comes through practical experience. Instruction with its verbalism is mere imposition. Let the child learn by doing.

(8) The process of education should be interesting and delightful. It should follow a natural course, which is appealing to children and which captures their interest.

(9) Things before words and objects before symbols—this was the central point in the method adopted by Rousseau.

(10) Subjects are to be introduced when the child is mentally prepared for them. All things cannot be introduced at all times. Curriculum should be planned in accordance with the principles of child-growth and characteristics and needs of children at different stages.

(11) Bookish knowledge is less important and gainful than the knowledge derived from nature.

(12) Needs of the present are more important than future needs which are uncertain. Education is important for living. "To live is the trade I wish to teach him."

(13) The process of education consists in drawing out from within and not in thrusting from without.

(14) Repressionistic methods of discipline are not to be adopted. Repression hinders spontaneous growth of children.

(15) Moral education is to be given through examples. Example is better than precept.

(16) Individual differences are to be recognised and education is to be organised so as to cater for the needs of different children. One uniform system of education will not suit all.

Regarding the value of direct experience, Rousseau said "Geography is to be learnt in woods and fields by observation of the position of the sun and the earth, by the study of the stream, the rain and the changes of temperature ; astronomy by the study of the heavenly bodies ; botany by the study of plants ; the necessary facts and fundamental principles of physics and chemistry by observation and experimentation ; mathematics as it is needed in these other activities and in economic relation ; history alone through books."<sup>2</sup>

<sup>1</sup> MONROE, PAUL : *A Brief Course in the History of Education*.

<sup>2</sup> Cf. MONROE, PAUL : *A Text-Book in the History of Education*.

## Summary

For doing a study of naturalism in education the two meanings of the term 'nature', viz., (i) external nature, and (ii) nature of the individual human being, have to be borne in mind.

Modern education, greatly influenced by naturalism, is very comprehensive and modern naturalism approximates idealism. As a philosophy, naturalism holds that matter is the final reality. All things spring from matter and are ultimately reduced to it. Idealism regards mind as the ultimate principle of existence; naturalism regards matter as the final reality. According to naturalism, matter is the final truth; knowledge gained through senses is the final knowledge; science is the source of all knowledge and self-preservation is the first law of nature.

Naturalism is of three kinds, viz., (i) naturalism of the physical sciences, (ii) mechanistic naturalism, and (iii) biological naturalism. The first of these seeks to explain the universe in terms of physical science and consequently, does not have any significance in education. Mechanistic naturalism holds that the whole universe works like a machine. This kind of naturalism has given birth to behaviouristic psychology. Biological naturalism is founded on the principle of evolution and survival of the fittest. From educational point of view, this form of naturalism has a great significance.

Yet, it is the second meaning of the term 'nature' (i.e., the human nature) that has come to occupy greatest attention from the point of view of education. Present-day naturalism is much more comprehensive and in education it has come to mean trends and techniques opposed to rigid and traditional practices, and, in their place adoption of dynamic and progressive methods in teaching, rejection of authoritarian and dogmatic practices, denunciation of repressionistic measures, child-centred education; recognition of the principles of child growth and development, etc., etc. Artificialities, dogmas, formalities, sophistication are to be discarded.

Education from the naturalistic point of view has the following broad features :

(1) Education secures the development of the child according to his endowment.

(2) In determining methods of teaching at various stages, it takes into consideration the characteristics of children's growth.

(3) It emphasises the need of making the process of development smooth and spontaneous. Children, teachers, and administrators work co-operatively in an atmosphere of freedom to achieve their common educational goals.

(4) It believes in the concept of child-centred education (paidocentric education).

(5) It views curriculum from a broad perspective—consisting of the totality of experiences both at school and home.

(6) It recognises the importance of direct experiences, learning by doing, play-way methods, 'creative activity' in the educative process.

(7) It believes in forming correct attitudes and training as effective means of discipline rather than arbitrary methods of punishment.

(8) It adopts new techniques like Projects method, Montessori system, Heuristic approach, Play-way method, etc.

(9) It is based on the assumption that no child is vicious. It is the environment that makes the child good or bad.

(10) Infancy, childhood, adolescence and adulthood are independent stages having their distinct characteristics. Education should be designed to cater to the characteristics of these stages.

(11) It favours residential schools. Co-education is favoured. Moral training is given by example.

Naturalism as a philosophy is criticised too. The emphasis on physical needs is not a perfectly accepted principle. Man does not live by bread alone. Regarding the educational objectives, naturalism does not present a convincing philosophy. Subordination of spiritual, artistic, aesthetic, and psychic pleasures to the physical needs of the individual is neither educationally complete nor socially and culturally an appealing philosophy.

But all depends upon what we mean by naturalism. Naturalism today has a much wider connotation than its former philosophical interpretations.

Historically, naturalism received an impetus from the writings of Rousseau in the 18th-century France. As a philosophy, naturalism is very old but from educational point of view, it came to acquire significance since the time of Rousseau. In his book called 'Emile', Rousseau criticised the contemporary system of education and promulgated his conception of education according to nature. 'Emile' is divided into five parts. The first four parts contain a programme of education for infancy, childhood, boyhood, and manhood. In the fifth part, Rousseau gives a plan for the education of women.

Rousseau's contribution of education has been profound. An erratic and inconsistent thinker though he was, Rousseau nonetheless presented an interesting blending of truths, half-truths, and untruths. He was very much emotional by nature and he grasped things almost intuitively. He was not a teacher himself and he could never be a good teacher even if he tried. His principles were taken up by other educational thinkers in the 19th century and adopted for class-room practices. Rousseau was not a political revolutionary only; he was an educational revolutionary as well and his thinking gave a sharp turn to educational thought in the 19th century as it also led to serious political upheavals in Europe.

## Chapter 7

### Pragmatism in Education and John Dewey

#### Introduction

Pragmatism stands for progressive trends in education. Naturalism also stands for them. Progressive education emphasises, first of all, freedom to the individual child, but freedom does not mean absence of control. Freedom secures a balance between the two extremes. A judicious use of freedom implies a control so make it possible for all to enjoy freedom. Progressivism lays emphasis on the interests of children also. Education in order to be gainful and effective must be suited to the interests and capacities of the individual child. Social interests are also given due recognition. The purpose of progressive education is to cater for the needs of the individual child and at the same time to equip him adequately to contribute towards the development of the society. Regarding methods of teaching, progressivism discards dogmatic and traditional approaches, and advocates flexible and dynamic methods. The logic of progressivism is very obvious: progress implies change and change implies novelty—newness. Hence, educational methods and means cannot be determined for ever, if they are to conform to the law of change which is characteristic of every human society. So far as aims of education are concerned, progressivism does not favour fixed or eternal aims. There cannot be any progress once a terminus has been reached. Hence, “aims of education are not termini to the road of education, but they are, paradoxically enough, employed as means or instruments for finding the way”. All values in life are instrumental; they are not the final ends. If they become so, they cease to contribute to progress. Values to achieve their real purpose and to contribute to the continuity of progress must not be ends in themselves; rather, they should be means to some ends which in their turn would be means to further ends. The cycle of progress would go on only then. If aims and values became final ends so that no further values or aims remained to be achieved, education would cease to be progressive. It would become wooden, uniform, and static and would not be suited to the needs of an evolving and dynamic society.

Progressivism in education thus lays stress on a dynamism and flexibility that should characterise all aspects of education—its aims, organisation, methods of teaching, curriculum, administration, etc.,

etc. "Progressive education is not progressive because it is making steady advance toward some definite goal but because it is growing in whatever direction a novelly emerging future renders most feasible."<sup>1</sup> Pragmatism is one form of progressive education, as naturalism is another. The two are almost identical so far as determination of educational programmes is concerned. As a philosophy, naturalism is monistic and pragmatism pluralistic, but as regards educational theory, not only these two, but idealism as well, have a general consensus.

### Pragmatism—Its Meaning

The word 'Pragmatism' has its origin from a Greek word which means 'action' and pragmatism by its very nature gives priority to activity. It is activity that takes precedence over thought. Between theory and practice, pragmatism states that practice comes first and theory afterwards. Human experience is of the utmost value and it is human experience that decides the true nature of things whether true or false, good or evil, and so on. Nothing is absolutely fixed for ever. Truth, reality, goodness, evil, are all relative terms and they are proved so by human experience. There is not one single reality or truth; rather there are many truths, many realities. They are constantly in the making as human experience discovers them. Truth is what proves itself to be true; goodness is what proves itself to be good. In the changing and changeable world, nothing is true or good forever. What was good yesterday may cease to be good today. 'The old order changeth, yielding place to new' and one good custom may corrupt the world after sometime. Pragmatism believes in change and consequently, it does not accept the existence of any static quality or virtue. By emphasising the instrumental character of truth it is called instrumentalism and by stressing experience and experimentation it has come to be called experimentalism.

Historically, the pragmatic approach might be traceable to the sophist philosophers of ancient Greece who held that 'man is the measure of all things'. By emphasising human experience and giving it a value, pragmatism has come to be called a humanistic philosophy. Contrary to naturalism which is naturo-centric and idealism which is psycho-centric, pragmatism is anthropo-centric which makes human experience the centre of reality.

### Pragmatism Exposition

Towards the end of the 19th and the beginning of the 20th century it was found that the ideas of Pestalozzi, Herbart, Froebel, Emerson, and other educational thinkers of the century were not practicable due to certain new problems. Some of them were related to expansion of education. In many countries of the world, education came to be regarded as a state responsibility and the governments were to take up the programme of free and compulsory education. Advances in the field of science influenced the minds

<sup>1</sup> BRUBACHER, JOHN : *Modern Philosophies of Education*.



of people and they started thinking in terms of giving a higher status to the teaching of science in schools. Many researches were made in the field of psychology and in the light of new developments some of the old theories had to be revised or modified. These new conditions led to the revision of older educational practices. In many countries of the world, various educational theories came to be propounded. In the United States of America, many writers, i. e., Jonathan Edwards, R.W. Emerson, Josiah Royce, etc., favoured idealism while some of them started thinking in terms of change and criticised the existing practices. Of the many philosophers of the times three in U.S.A. deserve special mention, viz., Charles Peirce, William James and John Dewey. These writers are associated with the exposition of pragmatism and of them all, John Dewey's writings have exercised a very great influence on current educational thinking. As mentioned earlier, pragmatism represents the dynamic, rather than the static, nature of reality. It is pluralistic in nature and holds that ultimate reality is not fixed but that reality is constantly in the making. It accepts as true or false whatever proves itself to be so. From this point of view, pragmatism can not be called a philosophy. It is just an outlook of looking at things. Its foremost protagonist, William James himself declined to call it a philosophy. He called it just a method. "There is absolutely nothing new in the pragmatic method.". It is just a new name for old ways of thinking and, as James says, it is just "an empiricist's attitude". "It has no dogmas, and no doctrines, save its method.....The pragmatic method is to try to interpret each notion by tracing its respective practical consequences."

Pragmatism thus represents an attitude of looking at things. It does not look to any fixed principles, categories, of assumed necessities; rather it looks away from "first things, principles, categories, supposed necessities" to "last things, fruits, consequences, facts". It is thus an experimentalist's practical attitude towards approaching any problem, idea or thought, by verifying its practical consequences.

Apart from being a method, pragmatism also represents a similar attitude in philosophy. Here again, the pragmatist's attitude is that of an empiricist, that is to say, of looking at truth from the eye of a scientist. He does not accept any traditional or intellectual or philosophical theory of truth; rather, he is prepared to accept anything true provided that it proves out to be true. Philosophy and science, according to the pragmatist, must go hand in hand. Any intellectualistic exercise to explain the nature of truth is an anathema to the pragmatist. Rationalism to him is a pretention and a method against which he is fully armed and militant. Pragmatism does not accept any dogmas, any speculative tendencies as supposed beliefs. It believes in a tested theory of truth. All our ideas are potentially plans of action and their practical consequences show whether they are true or false. "Ideas become true in so far as they help us to get into satisfactory relation with other parts of

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our experience...Any idea upon which we can ride, so to speak, any idea that will carry us prosperously from any one part of our experience to any other part, linking things satisfactorily, working securely, simplifying, saving labour, is true for just so much, true in so far forth, true instrumentally." This is the 'instrumental' view of truth expounded very successfully by William James and John Dewey.

Pragmatism differs from the mechanistic view of naturalism, but like idealism, it holds that education has physical, intellectual, moral, aesthetic, and cultural aspects, but in each case values are to be determined and not accepted. The disinterested pursuit of knowledge has little meaning to the pragmatist. Pragmatism thus comes midway between idealism and naturalism. Another very significant point where pragmatism differs from naturalism is the importance it gives to human purposes. Since human experience is the determiner of values in life it is the human purpose that is the dominating conception in the interpretation of experience. As Rusk says, "For the category of causality which rules in science, he (pragmatist) would substitute 'human purpose' as the dominating conception in the interpretation of experience".

The practical value of object and experience is, therefore, the sole concern of the pragmatist. He regards any reason or thought a monstrosity if it does not lead to some practical result. The pragmatist represents a very familiar attitude in philosophy—the empiricist attitude, and he does that in a very radical way. He turns his back completely to professional philosophies and their traditional modes of thinking. He "turns away from abstraction and insufficiency, from verbal solutions, from bad *a priori* reasons from fixed principles, closed systems, and pretended absolutes and origins. He turns towards concreteness and adequacy, towards facts, towards action and towards power; he likewise demands a universe with real possibilities, real indeterminations, real beginnings, real ends, real crisis, catastrophes and escapes, a real God, a real moral life just as commonsense conceives these things."<sup>1</sup>

Like idealism, pragmatism also attaches importance to the personality of the individual but whereas the idealist takes the universal, the pragmatist takes the exclusive, view of personality. The idealist holds that a man's self is a part of the universal self and that self-realisation means establishing a harmony between one's own soul and the universal soul. Pragmatism is a sort of impersonal idealism and holds that each person has a 'self' on the basis of which he differs from others. The 'self' is his own—he is the centre. The pragmatist would maintain that the self is the centre even in an individual's dealings with God. That centre is the motive force, the guiding spirit of the individual and the sole explainer of things. James says that, "as through the cracks and crannies of caverns those waters exude from the earth's bosom which then form the

<sup>1</sup> RUSK, R. R. : *Philosophical Bases of Education*.

fountain heads of springs, so in these crepuscular depths of personality the sources of all our deeds and decisions take their rise. Here is our deepest organ of communication with the nature of things ; and compared with these concrete movements of our soul all abstract statements and scientific arguments.....sound to us like mere chatterings of the teeth”.

Pragmatic outlook is not atheistic outlook. Pragmatism by exalting personality and making human purpose as the sole basis of explanation of experiences does not challenge the authority of God. But to a pragmatist that is the concern of religion. Pragmatism differentiates between religion and philosophy by maintaining that while the former is man-worshipping, the latter is man-thinking. An individual's personality has various aspects and education must provide for the many-sided development of all these aspects.

### Criticism of Pragmatism

Pragmatism has exercised a very potent influence on present-day education, but the fundamental philosophy behind pragmatism is subjected to severe criticism. It is true that human purpose has great significance for our life and that most of our activities are promoted by their having some human purpose in view, yet human purpose might frequently be cross purposes and might lead to unending conflicts and dissensions in human society. John Dewey's rejection of the eternal truths and values of life does not seem to be an acceptable proposition. After all, human experience is also limited and it cannot be made the sole determiner of the values and realities of life. Where do we get those standards of human conduct by which we can make a comparative evaluation of our actions and those of our predecessors ? By what standards will the posterity measure the achievements of the past generations ? There are, no doubt, certain standards for each age which are in conformity with the situations existing in that age. But there are, and there must be, some general standards to measure the achievements of the human race in various periods of history. This will provide a unity to the diverse achievements of men and women in different ages and at different times. What is there, in the absence of eternal values of life, to enable human beings in one age to compare their achievements in another age and also to draw inspiration for themselves ? In the absence of eternal values of existence, a vacuum is created in the social organism which leads to many vices like hypocrisy, treachery, deceit, immorality, etc., etc. The world has come to realise since the Great World War II how much mischief can be done to humanity by developing a purely materialistic outlook and rejecting the value of eternal truths in life. Even John Dewey had as early as 1930 realised the error in his thinking and we find in his writings after that year leanings towards idealistic views. A human being is the most precious possession of the earth—there is no doubt about that, but his welfare, prosperity, and his purposes are not the only fountain-springs of all his activity. History abounds in examples when men have done the highest deeds of self-sacrifice

without having any selfish end in view. If the philosophy of human purposes as the sole motivator of human activities is accepted, there is no room for selfless sacrifices and actions, which have been the glory of human life and which have saved humanity from destruction many times in the history of mankind. If faith in eternal values of life and the existence of fixed ideals have led to superstition or static quality of human mind, it is the fault of the human mind—man's immature and wrong thinking—rather than of the ideals themselves. As Ulich says, "granted that under old idealism the education by fixing immovable aims allowed the mental and moral energy to freeze instead of retaining an increasing impetus. But against this peril relativism is just as little a safeguard as idealism. For persons who are inclined to a premature crystallisation of their ideas are even more likely to escape into fixed habits and dogmas if they see themselves exposed to a world with no other principle than that of chance and change, because such a world offers insecurity without direction, lacks the challenge of a great ideal and offers the principle of utility with its lure to thoughtless acquiescence. Here is the fundamental mistake in pragmatist's most charming philosophical fury".

In actual practice, the philosophy of pragmatism does not go very far. It is true that action is important and that it leads to thinking, but all thinking does not proceed from action only. The instrumental function of thinking has value and significance, but it is not the sole function of thought to be instrumental, and truth can exist independently of anything. As Eucken says, "truth can exist as an end in itself; instrumental truth is no truth at all". And a good act is good even though it entails sufferings and does not lead to any material purposé. The pragmatist's outlook of judging all activities in terms of human experience and relating them to human purposes does not strengthen the human society; on the contrary, it is likely to precipitate its disintegration by making people too much selfish, hypocritical, and material-minded. To quote Rusk, "if culture is to be saved, it must be by developing in pupils a love of knowledge for its own sake; the pragmatist is right in maintaining that practical activities must provide the incentive to learning, but the end must be the development of a disinterested activity. It may be that America, owing to its dependence on a pragmatic philosophy is paying the penalty for its failure to recognise this fact in the generally admitted unsatisfactory state of secondary education."

To return to the side of pragmatism, let there be no special prejudice against it. Some people have labelled pragmatism as "the philosophy of American Imperialism" and other have called it a "superficial philosophy of optimism, of uncritical adjustment and conformity, of worship of the goddess success". Such views not only run counter to the real spirit of pragmatism, they also give a very distorted and biased view of the real import of the writings of Peirce, James and Dewey. To be specific, pragmatism stresses three things: firstly, the universe is open—therefore, possibilities

are real ; secondly, the future depends upon what human beings have done or are doing or have left undone—therefore, man is not a slave of scientific or theological necessity ; and thirdly, ideas are potentially plans of action—therefore, thinking can and does make a difference to human affairs. This emphasis on action became the pivotal point in pragmatism and very soon action came to be identified with practice—and it was really a fateful step!—and practice became identified with usefulness. The claim of pragmatism that all thinking which aimed at winning new knowledge involved some practice of experiment was changed into a belief *that all thinking was for the sake of practice*. And it was this perversion of the original statement that exposed pragmatism to a good deal of criticism.

“Pragmatism was not only a method of clarifying ideas by exploring their consequences in behavioural use. It was also a temper of the mind towards the vital options which men confront when they become aware of what alternative proposals commit them to. It stressed the efficacy of human ideals and actions and at the same time their inescapable limitations. It foreswore the promise of total solutions and wholesale salvation for piecemeal gains. Yet far from embracing easy formulae of the ultimate reconciliation of conflicting interests and values, it acknowledged the reality of piecemeal losses even when we risk our lives to achieve the gains. No matter how intelligent and humane our choices, there are, as William James insists, ‘real losses and real losers’. We live in a dangerous and adventurous and serious world and ‘the very seriousness’, James goes on to say, “we attribute to life means that ineluctable losses and losses form part of it, that there are genuine sacrifices and that something permanently drastic and bitter always remains at the bottom of the cup”.<sup>1</sup>

### Pragmatism of Education

We have seen, in general, some of the weaknesses of the pragmatic philosophy of life ; we might now turn to discuss its strength as a philosophy of education. Pragmatism in education offers a very sound and convincing theory. It discards all arm-chair theorising and hair-splitting tendencies of traditional philosophers and gives a clear-cut theory of education based upon a close relationship between the theory and practice of education. In a changing and dynamic society where conditions of life are not static and changes are taking place more rapidly than before, it is necessary that we reorganise our educational system to correspond to the social changes. No system of education can function in its rigid form in a society which has seen tremendous changes during the last two or three decades, and no system can be regarded as final in the context of the present conditions which might change any time. The future is all uncertain. In many countries of the world where formerly the

society was agrarian and rural, we find that it very soon became industrial and urban. We notice this change in our country as well. Since independence, tremendous changes have taken place in the social, political, and economic conditions of the country. The progress might not be according to our expectations but that does not mean that conditions have not changed since 1947 or are not in the process of change. For this very reason it is essential that our educational system should be responsive to the changing and challenging needs of the times, that it should not remain static, that it should admit of sufficient amount to flexibility and adaptability to suit the needs of changing times. In a progressive society, only progressive institutions can exist, i. e., if they are flexible to the needs of the changing society. Education is necessary for social continuity and existence, and it must be modelled on the basis of a progressive outlook. The greatest characteristic of progressive education is that it stands for flexibility, change and adaptability, that it advocates freedom and worth of the individual personality and the ideals accepted by a society at one particular time to maintain its existence. Progressivism in education does not remain confined to merely expounding educational philosophy or aims and objectives of education ; rather, it characterises all aspects of education. Pragmatism is a progressive philosophy of education and by virtue of its being so it has influenced our thinking as regards the different aspects of education, i. e., its aims, its problems, its processes, methods, and means, etc., etc. We shall briefly discuss each one of them from pragmatic standpoint.

(a) **Aim of Education.** According to the pragmatic view, the function of education is to bring about certain changes in the behaviour of the individual. These changes relate to the physical, intellectual, and moral development of the human being. They reflect the growth of the individual, as the process of education goes on and the individual continues growing physically, mentally, and morally. Since this process starts from birth and continues throughout life—sometimes some type of growth occurring and sometimes of another type—education is broadly conceived as a life-long process. The process of growth is not without any restrictions or guidance. It is important to realise that the growth of the individual does not take place through anti-social channels. When we see a person doing some crime of indulging in anti-social behaviour we may say that in his case also some growth in the behaviour has taken place. But that growth is undesirable and detrimental to the interests of the individual as well as to those of the society. All growth must be conducive to the welfare of the individual and the society. "Education for crime or for sadistic persecution means growth which checks growth in both the individual and the group ; life that is parasitic is the frustration of other life. Growth must signify growth in general, a continuum of growth."<sup>1</sup> Society establishes educational

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<sup>1</sup> GEIGER, GEORGE R. : *An Experimentalist Approach to Education : The Fifty-fourth Yearbook : op. cit.*, p. 148.

institutions for enabling individuals to grow physically, mentally, and morally so that they can develop their capacities and help themselves in life, but it also expects them to acquire those traits of character, outlooks and dispositions, and learn those trades by which they also strengthen the social framework and do not in any way prove injurious to the interests of other members of the society. That is why there is need of a properly controlled and organised education.

During the process of growth, the individual discovers certain things which are good and certain others which are not, some which are useful and others which are not. Certain ideas are acceptable while others are not. In short, as he starts growing, the environmental contracts reveal to him what things would be useful and good and what not. There is no sense in accepting things as permanently good. Certain things are found good today but tomorrow they might turn otherwise. Pragmatism, as has already been mentioned, rejects the idea of accepting eternal truths and fixed principles. Truths there are, good there is, but they have all to be proved so by human experience. In the process of education, values and truths are discovered at each stage and as the individual goes on discovering them he goes on acquiring more and more self-confidence and breadth of vision which is indicative of his growth and realisation of some objective. Educational aims are not at the end of the process of education, they are rather within the process and as the individual goes on achieving something he goes on achieving some educational objective. We shall discuss at a later stage in this chapter the aims of education according to John Dewey. Since an individual goes on realising values at every step, the aims of education cannot be restricted to a single value. There would be thus many aims which are involved in an educational activity and as long as an individual goes on pursuing some activity, he goes on realising some objective. The whole purpose of education is not to prepare the individual for any particular mode of life; rather, it is to enable him to live well his present life and live it along with others. In the beginning, his powers and capacities are limited and they lie dormant. Gradually, he acquires more power and confidence and goes on doing that so that he is able to help himself as well as the society. This is the supreme task of education and, as Kilpatrick says, "An adequate educational programme will thus be concerned to help each individual child grow up from his state of initial dependence into full participation in the richest available group life, including in a democratic country, a full share in the active management of group affairs."<sup>1</sup>

**(b) Pragmatism and Problems of Education.** Pragmatism approaches the problems of education from the progressivist's point of view which stands on two fundamental assumptions, viz., (i) since ours is a changing society and the future is uncertain, there should

<sup>1</sup> KILPATRICK, W. H. : *Philosophy of Education from the Experimentalist Outlook, Forty-first Yearbook : op. cit., p. 40.*

not be blind following of accepted traditions, fixed ideals, conventional outlooks, stereotyped approaches and methods, etc. Since the society is in the process of change, our educational system must respond to the need of a changing rather than a static society. Fifty years ago, the social organism did not grow so rapidly, but now it cannot be predicted with accuracy what the society and life conditions would be like within the next ten or twenty years. Hence to attempt to educate our children on the basis of some traditional practices would be neither gainful nor meaningful for them. We do not know whether the son of an agriculturists would become an agriculturist or that of a businessmen, a businessman. That could be predicted in a vast majority of cases fifty years ago, but that cannot be done now. Consequently, our system of education should be flexible enough to give our children that flexibility and adaptability that will help them to take their share in the life-situations that they face when they grow up, and which cannot be predicted for them now. (ii) The second characteristic of progressive education relates to the nature of education itself. Since ours is the age of democracy, our educational system should be completely democratic. Democracy places heavy responsibilities upon the society for the education of children because democracy cannot function in the absence of good education. We shall discuss the relationship between democracy and education in a separate chapter. Suffice is to mention here that progressive education believes in a programme of democratic education ; in fact, it is progressive because it is democratic<sup>1</sup>

Three principles of educational theory stand out prominently from this explanation of progressivism :

(i) Aims and means of education should not be regarded as separate from each other ; rather, they should be considered as inseparable parts of a continuous process. Aims when achieved become means for other aims, and so long as they are not reached they are means. No aims are significant if they are not attainable. To quote George Geiger again, "Ends in view when reached become means in a continuing serial process. Ends in view that can *never* be reached but function only as absolute, unattainable ideals would seem at least Pickwickian. Change can be controlled and meaningful only if ends, like means, are free to change."<sup>2</sup>

(ii) Since progressive education advocates democratic education it follows that the whole framework of education—its aims, organi-

1 "This is the philosophical setting for many of the key-principles of progressive education.....the conception of evolutionary change as being purpose-generating, rather than being purposely pre-planned, means that educational aims as well as content should be continually refashioned for a particular society in a particular place and for a particular time, the emphasis of education should be on helping students to live happily and well, here and now, while preparation for the future receives secondary consideration as a by-product of the satisfying experiences." (Prof. Laurence G. Thomas, quoted by Geiger, George R. : *op. cit.*, p. 160).

2 *Ibid*, p. 149.



sation, methods, means etc.,—should be in conformity with democratic ideals and practices. Traditional practices should not be followed merely because they have been handed down from generation to generation. We must be dynamic in our outlook and should not be victims of outworn and antiquated system.

(iii) A third principle of progressive education is that since education is the right of the individual it is the responsibility of the state and society to provide proper and adequate facilities for each individual to develop his personality to the fullest. Since individuals widely differ from one another with regard to their abilities and capacities, there is need for improvising diversified curricula so that they can choose their courses of study according to their needs and capacities. The emphasis on multi-lateral curricula, co-curricular activities, dynamic methods of teaching, freedom to children, life-centred education, home-school relations, etc., characterise progressive trends in education.

**(c) Pragmatism and the Education Process.** Activity is the central point in the whole educative process. In all creative learning, two agents are involved—the educator and the educand. No real learning is conceived without the co-operation between the two to achieve their common purposes and goals. Co-operation of the two in pursuing an activity gives rise to the process of education. Action is primordial; unless there is any action, there is no thinking. Real education is not mere imparting of bookish information; real education means some definite growth in the child which makes its impact upon the behaviour pattern of children. It is a process of continuously growing in experience, modifying past experiences and reconstructing further experiences. As has already been discussed, education, according to the pragmatic view, is a life-long process and as Dewey says, it is “a process of reconstruction or reinstitution of experience.”

**(d) Pragmatism and Methods of Teaching.** The following principles may be regarded as significant for instructional purposes from the pragmatic standpoint :

(i) The child is not only to learn but he has also to participate in deciding what he would learn.

(ii) Experiences of children should be given recognition; the teacher is a guide and a manipulator; he is not a dictator. Knowledge is not imposed from without. It implies growth from within.

(iii) Child's capacities, interests, and abilities should be taken into account when giving him education.

(iv) Methods of teaching should be devised on the basis of their utility to fulfil the demands of the society. Methods should not be rigid and inflexible. Rather, they should be dynamic.

(v) Traditional methods and approaches should not be over-emphasised. They should not be dogmatically accepted. The criterion for the adoption of the method should be their educational soundness and utility.

(vi) Correlation of studies, integration and fusion of subjects wherever possible, value of co-curricular activities, use of audio-visual aids in education, proper training of senses, direct experience, and learning by doing are some of the principal elements of progressive methods of teaching.

(vii) Methods of teaching should be interesting and knowledge imparted must be usable in life-situations. The concept of life-centred education implies that knowledge should not remain a mere verbal acquisition but it must be applicable to conditions of life. The child should learn as he goes on getting more and more knowledge. The knowledge so gained should be functional in nature.

(viii) Moral education should be given through living in group life.

(ix) Progressive education regards school as a miniature society where children get real experience of group life and where they get all those virtues and traits of character that enable them to shoulder their responsibilities in society. Pragmatism reflects and shares all these ideas of progressive education.

#### **Pragmatism : A Historical Retrospect—John Dewey**

As has already been mentioned, pragmatism is not a product of twentieth century mind. The sophist philosophers of ancient Greece were the first people who laid down the dictum that 'man is measure of all things'. Since the 18th century, pragmatism came to be favoured by many thinkers in different countries of the world. In the United States of America, pragmatic thoughts came to be widely held and America may be called the land where they were scientifically conceived and elaborately developed. But this does not mean that no other philosophy found favour with the American mind. We have previously mentioned that many thinkers—R. W. Emerson, Jonathan Edwards, Josiah Royce, to mention a few—favoured idealistic outlook. Even now there are many people in the United States who look at pragmatism with a skeptical attitude and believe in the existence of absolute values of life. Yet pragmatism has not been accepted as a philosophy : it is not a philosophy concerned with the nature of universe and life. It is just an outlook and an attitude to approach problems of life. In education it has taken various forms, e.g., experimentalism, operationalism, functionalism, instrumentalism, and these different names signify emphasis on different aspects of the pragmatic method. The basic approach is common to all of them, which stands on the assumption that in the changing society it is useless to hold fixed or absolute values. The impetus to pragmatic outlook was given by the rapid changes that took place in the conditions of life due to scientific inventions. People started believing that science could reach unimaginable heights and that human experience was capable of determining the nature of truth and reality. Rapid advances in the field of science confirmed man's faith in accepting only those truths that were discovered by science and the changing phenomenon of society substantiated that.

Of all the philosophers who contributed to the exposition of pragmatism the name of John Dewey stands out most prominently. Dewey's ideas have exercised a very powerful influence on present-day education and his writings are very widely read by people interested in education. In the pages that follow, we shall discuss his pedagogic creed and the influence he has exercised on present-day education.

### John Dewey (1859–1952)

John Dewey, as we have already mentioned, has been one of the greatest educational thinkers of the present age. The real champions of pragmatism in the United States were Charles Peirce and William James but they were more of a thinker, and did not endeavour to put ideas into practice. John Dewey, on the other hand, not only expounded the pragmatic conception of education but he also tried some of his ideas in school conditions. He opened an experimental school at Chicago which became the laboratory of his educational ideas. Dewey's educational well expounded in his '*Democracy and Education*', '*Education Today*', '*School and Society*' and various other books but the first of these, i. e., '*Democracy and Education*' has come to be regarded as one of the classics of education.

**(1) Dewey's Philosophical Thought.** In his earlier writings, Dewey does not give any clue to his idealistic inclinations which he does give in some of his writings later on. In the beginning, he is an out-and-out pragmatist who sees life in a constant flux of change and regards divine thoughts, fixed values absolutist tendencies, eternal truths, etc., as intellectual makebeliefs having no genuine existence. He calls idealistic precepts and spiritualism an excuse for escaping from the realities of life. To him, the concept of eternal truth has been an impediment to the speed of progress and civilization and spiritual traditions have given birth to a large number of superstitions prevailing in the society. Human experience to him is of supreme worth. That only makes values in life and determines what is true and what is not. The whole life is a compendium of experiences in the absence of which there is no life at all. Human purposes determine actions and they are the motivating force for all kinds of activity. There is nothing which is fixed for ever and there is no aim which is not attainable. An unattainable aim is a non-entity and talking about it is useless. These ideas, however, underwent a change subsequently.

After the year 1930, Dewey probably looks at his ideas more closely and discovers some of their weaknesses, otherwise why should he write in the following tune?

"The community of causes and consequences in which we, together with those not born, are enmeshed, is the widest and deepest symbol of the mysterious totality of being the imagination called the universe. It is the embodiment for sense and thought of that encompassing scope of existence the intellect cannot grasp. It is the matrix within which our ideal aspirations are born and bred.

It is the source of the values that the moral imagination projects as directive criteria and as shaping purposes".<sup>1</sup>

Probably, he was influenced by Plato, Emerson, Bergson, Josiah Royce, etc., whose writings had a strong appeal to his mind. Yet this change in his philosophical outlook does not directly affect his educational philosophy as we shall presently see.

Dewey's writings on education are summarised very appropriately by himself in this most stirring and prophetic work entitled 'My Pedagogic Creed' published in 1897. Much of his writings on education is foreshadowed in this document.

In this he has set forth five articles of his pedagogic faith, viz.

(i) The first relates to educational process : "All education proceeds by the participation of the individual in the social consciousness of the race. This process begins unconsciously almost at birth, and is continually shaping the individual's powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions."

(ii) The second relates to his concept of school : "Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social evils. Education, therefore, is a process of living, and not a preparation for future living."

(iii) In the third article, he mentions the subject-matter of education.

"The social life of the child is the basis of concentration or correlation in all his training or growth. The social life gives the unconscious unity and the background of all his efforts and all his attainments..... The true centre..... is not science, nor literature, nor history, nor geography, but the child's own social activities."

(iv) The fourth credo relates to the educational method :

"The law for presenting and treating material is the law implicit in the child's own nature."

(v) And finally, in the fifth article, he states the social function of education :

"Education is the fundamental method of social progress and reform."

**(2) Nature of Educational Philosophy.** Dewey has explained his philosophy of education in the 24th Chapter of his book '*Democracy and Education*.' As we mentioned in a previous chapter, philosophy is that branch of knowledge which is concerned with the comprehension of the realities of life and the universe, which might be explained in terms of a unity or duality or plurality. In edu-

1 FROM '*A Common Faith*' pp. 85 and 87 quoted by ROBERT ULICH : *History of Educational Thought*, pp. 33-34.

cation, however, philosophy has come to mean a compendium of all those principles and theories that lay down aims of education and determine its organisation, methods, and means at a particular time in a particular society. A philosophy of education has a practical significance. In other words, it has a two-fold aspect, viz., theoretical and practical. Both the aspects must be properly harmonised to secure the truth ends of education. Theory would give the necessary strength to practice and practical application of the theory will give it the necessary support and testify to its worth. To quote Dewey, "Philosophy of education is not an external application of ready-made ideas to a system of practice having a radically different origin and purpose ; it is only an explicit formulation of the problems of the formation of the right mental and moral habitudes in respect to the difficulties of contemporary social life. The most penetrating definition of philosophy which can be given is, then, that it is the theory of education in its most general phases".<sup>1</sup>

**(3) Education : Meaning and Basis.** According to Dewey, education is a necessity for life. Each organism has an instinctive urge to live and it uses the environment to enable it to survive. Plants and trees also get their food from the environment and thus grow and live. In the case of human beings it is not the physical environment only but the social environment as well, that is important. In the absence of a social environment it is not possible for the individual to develop his capacities. The individual comes in contact with his environment and as a result of his interaction between the two, the continuity of life goes on in its enriched form. All things in the universe are perishable and the current of life goes on flowing. Life does not perish. Some die, others are born. In the case of the physical environment, we see that each year plants and trees have a season of fall when they shed old leaves and have new ones. This renewal keeps them alive. In the case of animate creatures, old cells perish and new ones are born. Thus, through a process of renewal life goes on.

In the case of social environment, a similar process goes on. Society also continues through a process of renewal and transmission of the ideas, faiths, beliefs, cultures, etc., that it possesses. It transmits them through education to coming generations and by keeping them alive, keeps itself alive. Education is thus the means for the continuity of society. It is through education that society passes on to the coming generations those elements that keep it alive and foster its growth. In the absence of education, society would perish. That's why Dewey says that "what nutrition and reproduction are to the physiological life, education is to social."<sup>2</sup>

Education is thus a very important activity of the society and it results from participation in the activities of the society. It is

<sup>1</sup> *Democracy and Education* (1916 ed.), p. 387.

<sup>2</sup> *Ibid*, p. 11.

the process of reconstruction or reconstitution of experience, "giving it a more socialised efficiency". It is a process and consists of "the acquisition of characteristic social activities, responses and modes of conduct that make the child human and at the same time individual".

The basis of education is the harmony between the interests of the child and those of the society. "Education must begin with a psychological insight into the child's capacities, interests and habits", but the child's own interests and tendencies can have full play and significance only "when we can translate them into their social equivalents. We must be able to carry them back into a social past and see them as the inheritance of previous race activities. We must also be able to project them into the future to see what their outcome and end will be". In other words, the process of education should be based on the innate capacities and instincts of the child but they should be brought into exercise in the social situations. Social efficiency is a very important ability that an individual is to acquire and the knowledge and ability that a child acquires should be usable in social institutions. "True education comes through the stimulation of the child's powers by the demands of social situations in which he finds himself."

#### **School : A Specialised Institution for Education**

Since education is a social activity it is the whole social environment that is educative in effect. Yet some special institutions have been established by the society exclusively for the purpose of imparting education to the children who are going to become members of that society. Schools are such institutions and in schools a specially controlled environment is improvised where children get knowledge of the processes of society and get acquainted with those ideas, thoughts, faiths, qualities, attitudes and skills, etc., that will enable them to meet their social obligations. "The school", says Dewey, "is a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends."

The conception of school as a miniature society is the present-day development necessitated by the impact of democracy on education. The school is no longer to be a place where children get certain knowledges of factual subjects but it is to be a place where they get experience of life situations where they get opportunities to participate in activities which are vitally connected with activities in the wider social environment and where they get experiences that will enable them to share the experiences in the society. This is the concept of life-centred education that goes with the philosophy of present-day education. It suggests that education is not a preparation for life but it is life itself. The school is not a place where training for a future life is given but is a place where children learn to live, and they live as members of a school community which is a

part of the wider community. School life is a particle of social life where the "real, meaningful activities of race are simplified, purified, and balanced" for the purpose of children so that they are initiated into the social life ; they know what it is, and learn how to live in it successfully.

It may be relevant here to compare this view with how educational planning has proceeded in our country since independence and how the concept of democratic education has been envisaged in the various plans of educational reconstruction in democratic India. There has been an increasing interest among the educational planners in the remodelling of the educational system and making it capable for meeting the challenge of the new social and political conditions. It has been recognised that to make India strong in its democratic set-up, it is necessary to provide an education that is closely related to conditions of life. This will acquaint the youngsters with the processes and structures of Indian society and will enable them to contribute to its strength and solidarity. For realising that objective it is necessary that our educational institutions are not only places where children get certain amount of bookish information and knowledge only, but they are also places where they come to know the structure of the society of which they are going to be active members and towards the consolidation of which they have to accept their share and responsibility. In other words, schools will be social institutions which by representing life in the wide social arena outside and constantly maintain by a vital contact with the real life outside will make their programmes meaningful and useful. The following extract from the Report of the Secondary Education Commission forcefully brings out the idea of the type of schools that are envisaged in democratic India :

"The school will, no doubt, be a community but it will be a small community within a larger community and its success and vitality will depend on the constant interplay of its influences within it and the larger community outside. What we would like to see is a two-way traffic so that the problems that arise in the home and community life and the realistic experiences gained there should be brought into school so that education may be based on them and be intimately connected with real life, and on the other hand, the new knowledge, skills, attitudes, and values acquired in the school should be carried into the home-life to solve its problems to raise its standards, and link up the teachers, parents, and children into one compact and naturally helpful group.....outside life will flow into the school and lower, it not knock down' the walls that at present isolate it from the currents of life operating outside".<sup>1</sup>

We have referred to Dewey's conception of school as a special environment simplifying, purifying, and balancing activities of the human race for the benefit of children. But since the present civilisation is very complex and expansive it is not possible for the

1 *Report of the Secondary Education Commission*, p. 221.

school or any other institution to enable the individual to assimilate or rehearse it in toto. The school has a special function to simplify these diverse activities and to present such significant experiences growing out of it as have a special bearing on the life of the child and are likely to shed educationally healthy influences on his outlook and personality. The school is a miniature society in the sense that it presents to the child a natural society, but at the same time, it is also an artificial society because it presents a selective environment which incorporates the healthy features of that society. Features which are baneful and do not hold out healthy precepts should be avoided. As the societies become more and more complex it becomes all the more necessary for the school to specially make a selection of the important and useful features of the social life and thus initiate the youngsters into the matrix of the environment outside school. It is neither possible nor desirable for educational institutions to take a segment of social life at random and present that to children. Rather, they are to take an over-all view of the community life in which they are located and choose from that life those features that will best develop the right type of attitudes and dispositions among children; apprise them in the best possible manner of the salient processes of the community life, and enable them, as much as possible, to take their share in that life. To quote Dewey, "three of the more important functions of this special environment (i. e., the school), are ; simplifying and ordering the factors of the disposition it is wished to develop; purifying and idealising the existing social customs ; creating a wider and better balanced environment than that by which the young would be likely, if left to themselves, to be influenced."<sup>1</sup>

### Process of Instruction and Methods of Teaching

Direct experience is the surest basis of all methods of instruction. The child learns best by doing. The function of school is to provide an environment and improvise activities in such a way that children get sufficient opportunities for learning through the use of their senses. "All learning", says Dewey, "must come as a by-product of actions and never as something learned directly for its own sake." The methods of institution should be based on the activities of children. Only then can they be interesting and can lead to full assimilation of knowledge. Modern psychological researches have revealed that learning takes place best when there is an opportunity for the child to use the maximum number of senses. If a child can touch and feel things, can hear and see them, and also can taste them, he understands them in their fullness, and then real learning results. The principle is very simple : learning can be effective when it is based on the interest of children ; interest can be aroused when children are provided with activities which have a genuine appeal for them ; and once children get interested in activi-

<sup>1</sup> *Democracy and Education*, p. 27.



ties, they pursue them whole-heartedly, so that there is acquisition of necessary knowledge and skills.

According to Dewey, all experiences, which reflect and represent systematised ideas, originate through activities. It is through participation in activities that experience goes on increasing. Mind is the necessary tool that helps in the process of increase in experience. The process is like this : First comes some action and then mind learns something from participating in that action. A child thrusts his hand into fire and gets burnt. The activity teaches him a lesson and he does not repeat it next time. If an activity gives happiness, there is the tendency to repeat it ; if it entails pain, the individual refrains from it. What Dewey emphasises is that it is activity which sets the mind to work. Thinking comes afterwards. "Action is primordial, and it is followed by experience : also action is modified by experience either by being inhibited or by being repeated."

Dewey analyses the process of thinking in "How we think". He says that thinking takes place only when some activity has preceded it to serve as a stimulus to cause it. So long as an activity of an individual goes on unhampered, there is nothing to cause him to think. The moment the course of the activity is baulked, there is thinking. It comes only when a problem interferes with the activity itself and the mind starts thinking of solutions to that problem. When a way has been found out it is tried and the adjustment of activities on its basis takes place. Thus, thinking is a process of activity : it is a continuous process of experimentation or of readjustment of experience. The following stages are involved in the whole process :

<b>I First Stage</b>	Appearance of a problem.
<b>II Second Stage</b>	Central heart of the problem discovered (pin-pointing the problem).
<b>III Third Stage</b>	Possible solutions suggested.
<b>IV Fourth Stage</b>	Mental trial of solutions and selection of the most suitable one for experimentation.
<b>V Fifth Stage</b>	Experimentation leading to acceptance if the solution works well and rejection if it does not. Then follows experimentation again.

John Dewey transfers the above analysis to organising all methods of instruction. Since the activity of the child is the centre of the method to be employed, the teacher's ingenuity lies in posing a problem for the child, in helping him to analyse its elements and pin-pointing the root of the problem; in framing workable hypotheses and working upon them, and finally discovering solution of the problem. This analysis has given sufficient strength to the modern progressive methods of instruction like the project method, the problem method,

the Montessori system, the Dalton plan, etc. All these methods may be grouped together under one head, viz., 'activity method' and the essence of all of them is to emphasise the activity of the child and making it the focal point in organising instruction around it. These methods enable children to make the best of their powers and capacities. They do not confine themselves merely to fill their minds with scraps of information which they might never be able to use. The activity principle has been accepted as a very sound principle in modern pedagogy and there is a growing interest among teachers to reorganise their methods along the principle of learning by doing.

No method in education has, however, to be accredited as the best method for all situations. All methods of instruction should be dynamic and flexible which means that they must be modified and adapted to suit the nature of the subject-matter as well as the learning potentiality of the children. Methods of teaching are means to certain ends and teachers should not become slaves to them. If methods dominate, teaching would become formal, mechanical, and ungainful. The traits of a good method are its straightforwardness, its flexibility, and its effectiveness in arousing interest of children and helping them learn. No static or fixed-for-ever methods can ever have a place in a programme of democratic education.

### Aims of Education and Organisation of Curriculum

We have discussed in the second chapter the aims of education according to the pragmatic standpoint. Dewey has challenged the popular conception of aims of education by asserting that what is generally regarded as an aim is not an aim at all. The real aim is not a fixed target as is commonly conceived ; it is rather the activity that is directed to reach the target. When we say that our aim is a particular point in view, we in fact make a wrong statement. Our aim is not a particular point ; rather it is *reaching that point* which is our aim. The aim is, therefore, a well-organised activity and it does not lie at the end of the activity but it exists in the process of that activity. That is why Dewey says that it is absurd to talk about the aim of education which does not have any one single aim, but rather has a multiplicity of aims that are being constantly realised as the process of education goes on.<sup>1</sup> "The process of education has no end beyond itself ; it is its own end : the educational process is one of continuous reorganising, reconstructing, and manufacturing. Since in reality there is nothing to which growth is relative save more growth, there is nothing to which education is subordinate save more education."<sup>2</sup>

1 "The process and the goal of education are one and the same thing."

(*My Pedagogic Creed*, p. 13)

2 *Democracy and Education*, pp. 59-60.

"...to set-up any end outside of education, as furnishing its goal and standard, is to deprive the educational process of much of its meaning, and tend to make us rely upon false and external stimuli in dealing with the child."

(*My Pedagogic Creed*, p. 13)

The present concept of curriculum and its significance will be dealt with in details in a separate chapter at a later stage in this volume. Dewey's conception of curriculum is as broad-based as the concept of democratic education. Instead of confining itself to a study of a few academic subjects, the modern thinks of curriculum as related to the whole living of pupils. The present trend to include the total experiences of children at school in curriculum, the emphasis on correlation and fusion of subjects specially in the lower grades, the need for relating the curriculum to the realistic situations of life, and to provide a broad base to the curriculum, are all salient points forming the essential elements of curriculum that have acquired recognition in present-day education. All these principles have found an important place in the writings of John Dewey.

It is important to note how the present trends in our secondary education are shaping themselves along the ideals of democratic education indicated in the foregoing lines. The Governments at the Union and states' levels in India have already taken steps towards reorganisation of secondary education and making it responsive to the ideals of democracy. The new curricula for secondary schools as envisaged under the Report of the Secondary Education Commission and, more recently, the recommendations of the education commission view education from a broad standpoint and attempt to fulfil the task of really democratic education and all it tries to achieve. It has been recognised that "according to the best educational thought curriculum does not mean only the academic subjects traditionally taught in the school, but it includes, totality of experiences that a child receives at school. In this sense, the whole life of the school becomes the curriculum which can touch the life of students at all points and help in the evolution of a balanced personality."<sup>1</sup>

The concept of life-centred education implies the broad connotation of the term 'curriculum' which is not to be regarded merely as a collection of certain courses of studies but a series of activities well-chosen and organised on the basis of the innate capacities of children to participate in them and also on the needs of the existing social life. "The scheme of a curriculum must take account of the adaptation of studies to the needs of the existing community life ; it must select with the intention of improving the life we live in common so that the future shall be better than the past."

### Discipline and Interest

It is important to note what Dewey says about discipline and interest. Since the entire process of education involves a series of well-selected, well-ordered and graded, and well-conducted activities two things are very significant if the activities, one after another or concurrently, are to be carried to successful completion : they are discipline and interest. If an individual gets interested in an activity, he will pursue it whole-heartedly and with undivided attention and

<sup>1</sup> *Report of the Secondary Education Commission, p. 225.*

make full use of his powers and capacities. He will not waste his energies. Dewey defines discipline as proper use of one's energies and powers. Once an individual becomes interested in an action, he becomes disciplined. Discipline involves proper use of power, avoiding wastage of energy, determining what is to be done and what is to be avoided, pooling out all resources for carrying an activity to completion and concentrating on that activity with all attention. In the broad sense "discipline means powers at command ; mastery of the resources available for carrying through the action undertaken. To know what one is to do and to move to do it promptly and by use of the requisite means is to be disciplined, whether we are thinking of an army or a mind. Discipline is positive. To cow the spirit, to subdue inclinations, to compel obedience, to mortify the flesh, to make a subordinate perform an uncongenial task—these things are, and are not, disciplinary according as they do or do not tend to the development of power to recognise what one is about and to persistence in accomplishment."<sup>1</sup>

The word 'interest' is commonly used in a variety of senses. We talk about a man's interest in politics or in social service or in religion and so on ; we also mean by 'interest' an individual's 'selfish motives'. For example, if somebody takes side of somebody, we say that so and so is interested in his cause. In a third sense, we mean by 'interest' an individual's whole-hearted attention in a certain cause or activity. According to Dewey, "interest represents the moving force of objects—whether perceived or presented in imagination—in any experience having a purpose."<sup>2</sup> It is manifest in the deliberate attempt of the individual in pursuing an activity. There are two stages in an activity—first, the stage when the individual takes up an activity and the second, when he has completed it. Between these two stages, he is busy in pooling all his resources, surmounting difficulties and trying heart and soul to realise the objective. Interest relates to the intermediary stage—the stage between the state of incompleteness and that of completeness and the energy, vigour, and enthusiasm with which a person pursues the activity show his interest in it. Interest thus relates to the manipulation of the activity and the endeavour on the part of the individual to provide means for the realisation of that activity. It is not something dissociated from activity ; rather it is continuously observable while the person is engrossed in the activity. Discipline and interest are thus correlative aspects of an activity having an aim. An individual is said to be interested in an activity when he is wholeheartedly pursuing it and he is said to be disciplined when he is making full use of his powers and knowledge in pursuing that activity.

### **Influences of Dewey on Modern Education**

Modern education has been greatly influenced by the thoughts of John Dewey. He was not only an educational thinker but was

<sup>1</sup> *Democracy and Education*, pp. 151-152.

<sup>2</sup> *Ibid*, p. 152-153.

a teacher as well. While at Chicago, he opened a University Elementary School which was modelled upon his thoughts and which served as a laboratory for the experimentation of his ideas. His fame as an educational thinker reached all over the world. His writings on education are very widely read and appreciated today. Better perhaps than any other educator, he has worked out his philosophy of education after careful experimentation suited to the needs of the changed and changing times. A new outlook has shaped his educational theory and broad exposition has been given to the pragmatic philosophy of education. To compare him with other educational philosophers, while many of them framed a philosophy of education first and then thought of the practical side, Dewey framed his educational philosophy out of his own experiments. His philosophy of education is intensely practical. It is not just an academic or intellectual discussion of educational problems, but is a treatment of them in the light of situations in which they have developed. His educational philosophy is dynamic and objective.

Dewey's educational thoughts attracted the attention of many educational planners in foreign countries. He was invited to lecture in China and Japan and was invited by the Turkish and the Russian governments to assist them in planning their educational systems. His University Elementary School was very much appreciated. It was an institution where "theories and ideas might be demonstrated, tested, criticised, enforced and the evolution of new truths might take place". The purpose of the school was to present a programme of education to children which was related to life and which suited the needs of children of four to twelve years of age. The University Elementary School was a great success.

Dewey was a prolific writer and to get a correct appraisal of his educational ideas one has to study his writings in details. The most important works of John Dewey are the following :

- ( i ) School and Society.
- ( ii ) The child and His Curriculum.
- ( iii ) How We Think.
- ( iv ) Interest and Effort in Education.
- ( v ) Democracy and Education.
- ( vi ) Reconstruction in Philosophy.
- (vii) Human Nature and Conduct . An Introduction to Social Psychology.
- (viii) The Quest for Certainty A Study of the Relation of Knowledge and Action.
- ( ix ) Education Today.

Besides these, Dewey's educational ideas are contained in many of the articles and essays that he contributed to educational journals and magazines. During his own life-time, his ideas were widely disseminated, accepted, and also criticised.

Regarding Dewey's contribution to modern educational thought the following points may well be borne in mind. This does not, however, mean that it was only Dewey who emphasised these ideas and none else did. There are the ideas that he very strongly advocated and that finally came to be associated with Deweyan philosophy of education :

(i) Education in the broad sense is a necessity of life and its process is life-long.

(ii) Education is the result of the constant interaction of the individual and his environment.

(iii) Education is a necessity for the continuity of social life as well and consequently, it is a social function.

(iv) Education should begin with a psychological insight into the innate capacities and abilities of the child but the child's capacities and powers must be developed through the social medium. Dewey maintains a balance between individual growth and social efficiency.

(v) Regarding methods and means, he has favoured play-way, direct experience, and 'learning'. His emphasis on activity of the child has led to the formulation of many progressive methods of instruction.

(vi) Dewey has taken a very wide view of the curriculum which corresponds to our present conception of curriculum. All through his writings he has stuck to the concept of life-centred education—education related to the realities of life.

(vii) That school is a social institution preparing the child to participate effectively in social life when grown up, that it has a special function in a democracy to teach children the ideals of democracy and enable them to stick to them, that traditional and rigid ways cannot be good for ever, that the methods and means of education should be dynamic and flexible—these are all educational concepts that have found a prominent place in Dewey's educational philosophy.

### Conclusion

As a philosophy of education, pragmatism has been criticised by many people specially due to its over-emphasis on man-made values and rejection of the eternal values of life. John Dewey has also not been able to escape some of the criticism, and, as has been pointed out earlier in this chapter, Dewey himself in his writings after 1930 has showed his inclination towards the transcendental values of existence. But whatever be the weakness of his educational creed, the fact remains that as a practical educationist Dewey's ideas have been widely appreciated though most of them may be compared to those of several other educators, past and present. Each country, each age has its own problems and no cure-all for all problems for all times can be provided by anybody. Dewey's ideas might work well in the United States and they might not be successful under different situations at the same time ; but that statement proves the

worth of his pedagogical creed which is that educational theories and practices must be in conformity with the conditions prevailing in a society at a particular time and that no fixed-for-ever ideas or principles be ever accepted if education is to be planned for a changing and dynamic society.

## Summary

Pragmatism is characteristic of current educational thought and it is representative of progressive trends in education. Progressive education lays emphasis on learning by doing and involving the child actively in the learning process. Too much restraint will retard the natural growth of children : The child must be given educative freedom to express and develop himself. Pragmatism implies that educational aims should not be rigidly laid down. They are to be flexible and adaptable to the changing needs of the society of which the child is an integral part. Similarly, instructional methods should be dynamic, conforming to the requirements of the subject-matter and capacity and conceptual level of the child. According to pragmatism, education is a means, rather than an end.

Aims and values are not final ends, otherwise they will mar the end of all educative activity and hence of the progress of the society, as they are natural correlates. Pragmatism believes essentially in activity and learning experiences of children. They are naturally more significant and educationally more gainful than mere theory. In the changing world, truth, reality and goodness are relative terms and their definitions are subject to change. Historically, pragmatic approach is traceable to the sophist philosophers of ancient Greece who held that 'man is the measure of all things'. It makes human experience the centre of all reality. Charles Peirce, William James and John Dewey were the great advocates of pragmatism. Pragmatism cannot be called a philosophy. It is just an approach to look at things. Pragmatism is midway between idealism and naturalism. Human purposes are related and conditioned by human experience. Purposes and experiences have, therefore, to be educationally stimulating conducive for individual's growth. Like idealism, pragmatism also attaches importance to the personality of the individual, but it looks upon it from the naturalist's and not from the idealist's point of view. According to pragmatists motives are the guiding and driving force behind all actions.

It is true that human purposes lead to various activities, but human purposes very often lead to conflicts as well. Again, human experience is limited and it may be risky to make it the sole determinant of the values and realities of life. Without eternal values, the social organism may follow false values and negative virtues of life.

The acceptance of the philosophy of human purpose as the sole arbiter of human actions will drive human race towards selfishness and egoism. It will damp human incentive to do noble deeds, and to practise virtue through self-sacrifice. Again, all action may not necessarily lead to thinking leading to the enrichment of experience.

**Pragmatists are correct when they say that practical activities must provide incentive to learning but the goal should be the pursuit of learning for its own sake rather than the achievement of certain incidental values based on self-interest.**

Pragmatism is based on a close relationship between the theory and practice of education. It believes that the basis of education should not be static, but it should be geared to the needs of the society at a particular time. Pragmatism is a progressive philosophy of education and it has greatly influenced different aspects of education e.g., its aims, problems, its process, methods and means, etc., etc. The pragmatic view of education is to bring about changes in the behaviour of the individuals by means of healthy activities. The changes in the growth of the individual relate to his physical, intellectual, mental, and moral development. Education, according to this view, is a life-long process. The pragmatic view of education envisages the growth of the individual in relation to the society of which he is an integral member. Pragmatism rejects accepting immutable values to guide educational objectives and its practices. According to it, educational aims are not at the end of the process of education, rather they lie within the process itself. The purpose of education is not to prepare the individual for any future life ; rather it is to enable him to live his present life well and in close collaboration with his fellow-beings.

Pragmatic philosophy of education implies two fundamental assumptions :

- (a) Educational systems must respond to the needs of a changing rather than a static society.
- (b) Our system of education should be democratic :  
This implies :
  - ( i ) Aims and means of education should be conceived as inseparable.
  - ( ii ) The whole framework of education—its aims, organisation, methods, means, etc., should be in conformity with democratic ideals and practices.
  - ( iii ) It is the duty of the State and society to provide proper and adequate facilities for the education of each individual.

According to pragmatism, activity is the central point in the whole educative process. Education is not mere imparting of bookish knowledge but modifying the behaviours of children. Methods of teaching are to be dynamic. The courses of study and methods of instruction should suit the abilities and capacities of children. Experiences of children are to be the basis of educative process. Curriculum should be conceived in broad terms consisting of the total life of school. In causing effective learning among pupils, correlation of studies, integration and fusion of subjects wherever possible, organisation of co-curricular activities, use of audio-visual aids, pro-



per training of senses and direct learning experiences of children, all must play their role.

**John Dewey.** Of all the philosophers who contributed to the exposition of pragmatism, the name of John Dewey stands out most prominently. To him the concept of eternal values has been an impediment to the development of civilisation. According to Dewey, philosophy in education means the compendium of all those principles and theories that lay down aims of education and determine its organisation, methods and means at a particular time, in a particular society. According to him, education is a necessity for life. In the absence of the social environment, it is not possible for the individual to develop his capacities. Society continues through a process of renewal and transmission of its ideas to succeeding generations. He says, "What nutrition and reproduction are to the physiological life, education is to social life". The basis of education should be to secure harmony between the interests of the child and those of the society. "True education comes through the stimulation of the child's power by the demands of social stimulation in which he finds himself."

According to Dewey, the school has a very significant role to play. It has to be the forum of diverse social activity, which should give children social efficiency and traits of personality to live fuller and richer lives. He conceives school as a miniature society. Education is not a preparation for life but is life itself. Dewey's conception of school is that it is a special environment—simplifying, purifying, and balancing activities of the human race for the benefit of children. Direct experiences are the surest basis for all methods of instruction. The most effective learning takes place through participating in experiences and activities related to educational goals.

All experiences grow out of activities. It is the activity which sets the mind to work. According to Dewey, thinking is a process of activity; it is a continuous process of experimentation of re-adjustment of experience. In his methods, Dewey pleads for the problematic approach which implies first, stimulating the thinking of the child by posing a problem, and then seeking its solution. According to him, educational process is a continuous process and it does not end with the realisation of a single aim of education.

John Dewey also conceives curriculum in a very wide and comprehensive sense. It includes the totality of experiences which children get at school. It is not confined merely to bookish knowledge but is intimately related to the needs of children as well as of the community of which they are component parts.

According to Dewey, discipline and interest are essential to cause effective learning and to secure proper goals of education. Interest will make the learning process purposeful and a stimulating experience. Discipline implies the proper use of one's energies and powers. Discipline has a positive basis. It is the result of a rationalised thought and action rather than imposition of 'an order' by authority

or punishment. Dewey's influence on modern education is profound. He gave a broad exposition to the pragmatic philosophy of education. His philosophy of education is intensely practical. Dewey's writings have also influenced educational thought in different countries of the world. His influence on educational objectives, methods of instruction, theory of discipline, doctrine of interest and activity has been immense. His broad-based conception of curriculum and school as a miniature society are educationally unique features of educational philosophy.

## Chapter 8

### Realism in Education

#### Introduction

What one believes has great significance for one's life. Each individual acquires certain faiths in his life and adherence to them is regarded by him as a sacred mission of his life. These faiths and beliefs, or creeds, as we might call them, are components of a man's philosophy and dictate the course of his behaviour in different situations of life. Some people have identical faiths while others have different ones. All people have a tendency to convert others to their own faiths. History records numerous instances of how men at different periods fought for their religious faiths. In the world of today, religious faiths do not cause conflicts though to a certain extent they breed racial and communal rivalries. Today's world is a victim of rival political faiths and nations endeavour to secure not the victory of any religious faiths but that of certain political faiths. Idealism, pragmatism, and naturalism are also faiths and they determine the course of human life according as men and women abide by them. Yet they are not dogmatic beliefs giving birth to mutual jealousies and driving human beings to the verge of war for securing triumph for anyone of them. These are just modes of thinking and people may or may not accept them without creating any ill-will among themselves. Realism is also one such belief. It does not in any way arouse any kind of fanaticism but just makes an appeal to human mind for looking at the phenomena of the universe. It is not a philosophy of life, like idealism or naturalism, but like pragmatism it is an attitude of mind, a mode of thinking and an attempt to explain the nature of things. It is as old as the time of Aristotle but it did not have very many supporters in the past. With the beginning of scientific advances in the 17th and 18th centuries an awakened interest in the real phenomena of the world was aroused and since then realism has had an impressive revival. We shall discuss in the course of this chapter the basic principal of realism and also trace its progress and its forms since the 17th century.

#### Realism Explanation

In the present century, realism has acquired two forms. George Santayana and Lovejoy, for example, belong to the school of critical realists ; Montague and Perry, on the other hand, are identi-

fied with the school of neo-realists. The differences between these schools are in form only, not in fundamentals. The principal principle of realism is the *principle of independence* which is not very difficult to understand. If we put a question like this : Can a thing exist without being humanly known ? Or, Can a thing exist independent of our knowledge ?—the realist would say, “Yes”. Here there is a fundamental difference between the pragmatist and the realist. To the abovementioned question, the pragmatist’s answer would be in the negative. For the pragmatist, human experience is supreme. Anything that does not come within the ken of human experience is a non-entity. To the realist also human experience is important but more important than that is the thing itself which human experience conceives. So far as mental activity is concerned, pragmatism and realism, both have the same opinion, which is the understanding of the thing through intelligence. The difference is not in the mental function that takes place between the object and its comprehension by the human mind. The difference is “in the interpretation of what takes place in the noetic, cognitive or intellectual response. Does one attribute to intellectual activity an impression or prehension of the pre-existent ? If so, he is a realist. Does one attribute to this activity the creation of the existent ? If so, he is not a realist”. The distinction between instrumentalist’s and realist’s outlooks should not be lost sight of in the midst of any philosophical enigma. Realism, as has been said, lays emphasis on the independence of object whether human mind knows about it or not. It asserts that things can exist without their being known at all. Pragmatism on the other hand, holds that nothing exists if it is not humanly known. Realism and pragmatism are both philosophies of the experience type and therefore, they have consensus to a certain degree. But whereas pragmatism puts more value on human experience and the truths made or unmade by that, realism values more the truths of science and from the point of view is akin to naturalism.

### Realism : A Historical Retrospect

The realistic movement which started from the 16th century was the result of man’s increased interest in nature. The 16th and 17th centuries witnessed great inventions and epochal discoveries which greatly increased the store of human knowledge. The rise of scientific enquiry opened new vistas before human mind. Copernicus’ doctrine of heliocentricity, Johann Kepler’s principles of the three laws for planetary motion, Galileo’s telescope, Newton’s law of gravitation, Harvey’s theory of the circulation of blood, Bacon’s formulation and statement of the new scientific method—all these led to a new spirit of inquiry into the realities of nature, and human mind began to soar high to discover unknown things. The interest in language and literature began to wane and people became more interested in man and his environment. For, “back of language and literature is the man himself and his surroundings which enable him to produce fine things”. Consequently, there arose a demand for a new type of education in which truth rather than beauty,

realities of the life of the day rather than the beauties of the Roman days were the aims of education. The new conception was marked by an awakened interest in the natural phenomena and social institution. This new outlook came to be termed Realism in education and it dominated the educational thought and practice during the 17th century. "The dominant interest in progressive thought in the 15th century was personal and cultural and hence revealed itself in literary and aesthetic forms. During the 16th century, this dominating interest was moral and reformatory and hence became chiefly religious and social. But during the 17th century, the same intellectual interests and forces became impersonal and directed towards philosophical and scientific problems.....Consequently, the educational aspect of the movement, here termed sense-realism may be appropriately termed the early scientific movement."

Applied to education, the new spirit manifested itself in these different forms :

- (a) Humanistic realism,
- (b) Social realism,
- (c) Sense realism.

(a) **Humanistic realism.** Humanistic Realism represented the survival of the idea of the Renaissance but it did that in a different way. While the classical humanists placed emphasis on form and style, the humanistic realist opposed it in favour of content and ideas. The new movement too had an equal amount of regard for the ancient literature and the humanistic realists held that "not only (it) was the widest product of human intelligence but practically all that was worthy of man's attention". But the purpose of the humanistic realist was not to master the style of Cicero and other classical writers as was emphasised in those days but they advocated that a more useful study was the study of one's social life and environment through the study of the ancient literature. The old literature was thus to serve as a means to an end which was to teach how to live usefully in the world. There would be no unintelligent cramming or formal linguistic drill but a critical appreciation of the literature to serve as a guide in practical life. The classics were nevertheless to be the basis because "not only did ancient philosophy contain the true philosophy of this life, but languages were the key to the real understanding of the Christian religion". Not only did mastery of these languages give power of speech ; and hence influence over one's fellows ; but "if military science was to be studied it could in no place be better searched for than in Caesar and Xenophon ; was agriculture to be practised no better guide was to be found than Virgil or Columella ; was architecture to be mastered, no better way existed than through Vitruvius ; was geography to be considered it must be through Mela or Solinus ; was medicine to be understood no better means than Celsus existed ; was natural history to be appreciated, there was no adequate information than Pliny and Seneca ; Aristotle furnished the basis of all sciences. Plato of all

philosophy ; Cicero of all institutional life ; and the Church-Fathers and the Scriptures of all religion.”<sup>1</sup>

**Exponents of Humanistic Realism.** The Dutch international scholar Erasmus (1446-1536), the Frenchman Rabelais (1483-1553), and the English poet Milton (1608-1674) were the most prominent representatives of humanistic realism.

(i) *Erasmus*. A bitter critic of narrow humanism, Erasmus clearly distinguished between the education of words and that of things. He pointed out that “knowledge seems to be of two kinds : that of things and that of words”. Of these two kinds of knowledge “that of words comes first, that of things is the more important.” This sums up his attitude towards learning. Form and style which mean the knowledge of words are not so important as the social life and institutions which involve the knowledge of things. In his “System of Studies,” he pointed out the utility of the study of content instead of the form of the ancient authors. In his “Ciceronianism” he ridiculed those who placed emphasis on form and style.

(ii) *Rabelais*. A bitter satirist, Rabelais in his ‘Life of Gargantua’ (1533) and ‘The Heroic Deeds of Pantagruel’ (1535) expounds his views on the kind of education aspired for. He strongly criticised the shallow and insincere life of his age and ridiculed the old scholastic learning and medieval formalism. All knowledge, he said, would come from books but the process of education must be pleasant and not rendered bitter by placing emphasis on drill and cramming forms. Rabelais’ book is extensively read and his influence on later educational thinkers was very great.

(iii) *Milton*. Milton’s ‘Tractate on Education’ (1644) remains one of the best expressions of humanistic realism. In the beginning, Milton exposes the folly of the traditional curriculum and methods. Then he goes to analyse the work of the school which is to provide for the education of boys between twelve and twenty-one. He divides the programme of work as follows :

*1st year* : Latin grammar, arithmetic, geometry, and reading of simple Latin and Greek.

*2nd year* : Greek, agriculture, geography, natural philosophy, mathematics, engineering and architecture.

*5th year* : Chief writings of the ancients in prose and poetry on these subjects.

*Remaining years* : Ethical instruction, Bible, Hebrew, Greek, Roman and Saxon law, economics, politics, history, logic, rhetoric, poetry—all by reading select writers.

What Rabelais recommended just in jest, Milton adopted in truth for his boy at school. He was a true representative of humanistic realism in the sense that he advocated the imparting of all information through the ancient literature.

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<sup>1</sup> MONROE, PAUL : *History of Education*, p. 444.

**Educational results of humanistic realism.** The effects of humanistic realism were not very conspicuous because of its close relationship with classical studies. Its influence was however, visible in individual teacher's programmes. As could be expected, in the lower schools its effects were negligible, though in universities it made considerable headway. Yet by its opposition of form and its placing emphasis on the realities of life, it directly led to sense realism that soon found a place in organised educational work.

(b) **Social Realism.** "Social realism", says Cubberley, "was the natural reaction of practical men of the new world against a type of education that tended to perpetuate the pedantry of an earlier age, by devoting its energies to the production of the scholar and professional man to the neglect of the man of affairs." The exponents looked upon humanistic culture as insufficient for producing a man of the world. Its greatest representative Montaigne said, "If the mind be not better disposed by education, if the judgment be not better settled, I had much rather my scholar had spent his time at tennis..... Do but observe him when he comes back from school after fifteen years that he has there is nothing so awkward, maladroit, so unfit for company and employment; and all that you shall find he has got is that his Latin and Greek have only made him a greater and more conceited coxcomb than when he went from home."

The purpose of education, according to the social realists, was to prepare the practical man of the world. The ordinary school routine would not accomplish that aim. This new form of education was generally recommended for the people of the upper social class. It combined with the literature element of the Middle Ages and the scholarly traditions of the Renaissance, certain old ideals of chivalric education for the training of gentlemen. It advocated travels as the surest means for acquiring correct knowledge and information and regarded schools of less value as an agency for training the young aristocrats. Consequently, it included a study of heraldry, genealogy; riding, fencing, and gymnastics, and a study of modern languages and the customs and institutions of neighbouring countries.

**Representatives.** The social realists were small in number but owing to their wealth and social relations, they determined to have an education suited to their needs. The French nobleman, Lord Montaigne (1533—1592) and the English Philosopher John Locke (1632—1704) were the most prominent representatives of Social realism.

Each declared for a useful, practical education and both of them condemned the grammar schools of the time. Both detested school training and upheld that the function of the tutor should be to train judgment rather than memory. Training for a serviceable, practical, successful, and happy career should be the aim of all education. "The great world," says Montaigne, "is the mirror wherein we are to behold ourselves. In short, I would have this to be the book

my gentleman should study with attention." "Latin and Learning", says Locke, "make all the noise ; and the main stress is laid upon Proficiency in Things, a great Part whereof belongs not to a Gentleman's Calling ; which is to have the knowledge of Man of Business a Carriage suitable to his Rank, and to be eminent and useful to his country, according to his Station."

Montaigne and Locke subordinate studies to practical experience and they advocate their use only as a means to an end, which is the making of a practical, useful, efficient man of the world. Montaigne maintained that only a superficial knowledge of literature is necessary, "that one should taste the upper crust of science" but no more. Crammed up material and parrot-like repetition of it are of no avail. Such knowledge is "like counterfeit coin of no other use or value as counters to reckon with or set up at cards."

Montaigne also repeated that knowledge which is acquired through senses is of greater value than that which comes through books. This view of Montaigne brings him closer to the sense-realists. He believed that a sound body is the basis of a sound mind. He agreed with the sense realists in many respects but he did not attach, like them, any importance to the study of natural sciences or the phenomena of nature.

The aim of education, according to Montaigne, is virtue. "Virtue" he says, "is the foster-mother of all human pleasures, who in rendering them just, renders them also pure and permanent. If the ordinary fortune fails, virtue does without, or frames another wholly her own, not so feeble and unsteady." Without it "the whole course of life is unnatural, turbulent, and deformed."

Along with this aim of education and its character, Montaigne suggests that the method of imparting instruction should not be memory-work. Practice plays an important role in learning, "Let the boy repeat the lesson in his actions." Again, "to know by heart is not to know at all ; it is simply to keep what one has committed to memory". The sum-total of his views on education is best expressed by Montaigne in words from Cicero : "The best of all arts—that of living well—they followed in their lives rather than in their learning."

*Social realism in schools.* Montaigne and Locke were both concerned with education of the sons of gentlemen and hence their views could not be widely accepted and followed in schools. The elementary education and grammar schools were not in the least affected. Nevertheless, Locke and Montaigne both deal entirely with a field which was hitherto untouched. Locke was widely read by the English people. He later on exerted a great influence on Rousseau and helped in shaping the modern educational theory.

(c) **Sense Realism.** The aims of the sense-realists were two :<sup>1</sup> (i) to apply inductive method formulated by Bacon for his science to the task of education, with a view to organise and simplify the instructional process, and (ii) to replace the instruction in Latin by instruction in vernacular, and to substitute new scientific and social studies for studies in language and literature.



The sense-realists emphasised the training of the senses. They held that senses are the conveyers of knowledge, and learning takes place through the operation of the senses. This movement may be called the precursor of the scientific tendency in education. The rapid growth in the knowledge of man regarding the world convinced the sense-realists that Nature is the treasure-house of all knowledge and that this knowledge can be obtained through the training of senses. Their belief led to the formulation of a rudimentary science or philosophy of education and also a tendency to assign linguistic material, a secondary place in the curriculum and attach greater importance to the material chosen from natural sciences and contemporary life. This attempt of theirs led to the formulation of an educational psychology. Though the knowledge of child's mind was very meagre in those days, yet the sense-realists could assert convincingly that all studies should be adopted to suit the needs and interests of the child, and that "the child should acquire the idea rather than the form and should understand the object before the word, or the word through the object." This led to another change—that of the necessity of the use of vernacular which produced a practical and everlasting reform.

The work of the sense-realists corresponded to the spirit of the day. Disgusted with the futility of the classical learning in the cause of social betterment, some people had started a movement, called the 'pansophic movement' by turning to the new sciences and new methods for finding out a cure for social evils. The new ideals and new methods of the sense-realists who tried to unify and systematise all knowledge and impart it in very simple inductive way had a great appeal. The use of vernacular in the teaching process made knowledge seem comparatively simpler. By means of the new method, a man could master within a very short time that amount of knowledge which put him to tremendous suffering, and cost a considerable amount of time. The new writers placed emphasis on rationality. This new education was expressed in the writings of the 17th century.

**Methods of the sense-realists.** The attempts to simplify the instructional process led many thinkers in different lands to find out a way whereby education could be simple and easy to be imparted. The German historian Karl Von Raumer called this group of thinkers, 'innovators' and their chief pedagogical ideas were as follows :

- (i) Education to proceed from simple to complex and from the concrete to the abstract.
- (ii) Things before rules and words.
- (iii) Students to be taught to analyse rather than to construct.
- (iv) Each student to investigate for himself rather than to accept things dogmatically.
- (v) Only clearly comprehended things to be memorised.

(vi) Restraint and coercion to be replaced by creation of interest in studies.

(vii) Vernacular to be the medium of instruction.

(viii) The order and course of nature to be discovered and a method based on this to be applied.

(ix) Physical education should have a definite purpose—that of improving health and not only being a gentlemanly sport.

(x) Elements of knowledge should be within the access of all.

(xi) Latin and Greek to be taught only to those who would complete education, but the medium should be the vernacular.

(xii) Instructions to be given on a uniform, scientific method.

**Some representative sense-realists.** Among the most famous sense-realists may be mentioned Francis Bacon, Wolfgang Ratichius or (Ratke) and Johann Amos Comenius. Others are Peter Ramus, the Spaniard Ludivico Vives, the Englishman Mulcaster, Hoote, Hartlib and Petty. It is not possible to give here the views of all these writers. We shall, for our purpose, consider only the most important ones.

(i) *Francis Bacon (1561-1626).* Francis Bacon's philosophical writings offer, on one hand, a criticism of the scholarship of the Middle Ages and the Renaissance, and on the other, a statement of the nature and goal of learning, together with a method by which learning may be best possible. It is due to the formulation of a new scientific method that, though not a scientist himself, Bacon is called the father of modern science. Seeing the insufficiency of Aristotelian logic, he formulated and expressed in his '*Novum Organum*' (published in 1600) an inductive method of reasoning and pointed out that knowledge is a process and not an end in itself.

In formulating the new method, he first pointed out the evils of the existing system which he classed under the heads of "distempers" of mind and put them broadly under three categories, viz. :

(a) **Fantastic Learning** : Alchemy, magic, miracles, old wives' tales, credulities, superstitions, and impostors of all sorts inherited from ignorant past.

(b) **Contentious Learning** : The endless disputations of the Scholastics about questions which had lost their significance.

(c) **The new learning of the humanistic Renaissance** placing emphasis on style and form but having no social utility, leading to nothing except a mastery of itself.

Bacon formulated his inductive method by means of which men would be enabled to distinguish truth from falsehood, learn to see independently and create useful things, and which involved 'collecting', 'organising', 'comparing', 'questioning' and 'inferring'. Bacon was not absolutely original in his thinking, and for his ideas he was indebted to Wycliffe, Luther, Magellan, Copernicus, and others, each one of whom had clearly pointed out that the vast field of knowledge could be explored out by means of induction. As

Macaulay says, "He was not the maker of that road ; he was not the discoverer of that road ; he was not the person who first surveyed and mapped that road. But he was the person who first called the public attention to an inexhaustible mine of wealth which had been utterly neglected, and which was accessible by that road alone."

*Aims of education and the nature of subject-matter according to Bacon.* Bacon advocated exactly what his contemporaries, William Gillbert, and many others did. "Turn to nature," he advised, "contrive experiments by means of which she will be compelled to furnish the data you require ; observe, weigh and relate your observations with the utmost care, and elaborate your generalisations with regard to the principles of inductive logic. It was dishonourable that the boundaries of the intellectual world should be confined to discoveries and straits of the ancient." Bacon laid emphasis on the study of the phenomena of nature. The natural sciences as well as the physical sciences alone would relieve the sufferings of men, raise and refine their standard of living, enrich their mind, and enable them to live happily together. In 'The New Atlantis', Bacon elaborated a utopian scheme for scientific research.

Bacon's contribution is not of the scientist, but of the publicist. His high position, his learning, his writings—all won for him a wide audience. He stimulated men to discover the truth and turned their energies in so doing from assumption and disputation to patient experimentation. His writings gave impetus to the formulation of the Royal Society of London and to a movement in the theory of education in connection with which Ratke and Comenius were great figures. He gave considerable impetus to empiricism also of which Locke was the most important protagonist.

(ii) *Wolfgang Ratichius (or Ratke) (1571-1635).* Bacon was not a teacher himself. The first teacher who applied his ideas to education was a German, Wolfgang Ratichius by name. While studying in England, he had read Bacon's 'Advancement of Learning' and gathering ideas from that study, he started to work out a new method of instruction. In an address to the Diet of the German Empire at Frankfurt in 1612, he claimed that he could, (i) by using the German language in earlier years bring about the use of one common language among the German people, and thus lay the basis for unity in government and religion and impart to children a knowledge of the useful arts and sciences, and (ii) teach Latin, Greek, and Hebrew better, and in far less time than had previously been required for one language only.

In 1617 he published his 'Methods Nova' which contained his school method. The rules, he laid down therein for teaching are as follows :

- (i) Things before words.
- (ii) One thing at a time and to be mastered fully.
- (iii) The order of the nature to be sought and followed.

(iv) Use of mother-tongue. All languages to be taught through it.

(v) Repetition necessary to secure retention.

(vi) No unintelligent cramming. Much questioning and understanding.

(vii) Order and discipline to be maintained.

(viii) Individual inquiry and experience preferable to authority.

Ratichius incorporated Baconian reforms in his writings on one hand, and on the other, influenced Pestalozzian reforms, and foreshadowed Comenian reforms.

(iii) *Comenius (1592-1670)*. Comenius stands out prominently in the history of education due to his genius in applying Baconian principles to school and for ushering in a new era of modern educational pedagogy. "What Petrarch was to the Revival of Learning, what Wycliffe was to religious thought, what Copernicus was to modern science, and what Bacon and Descartes were to modern philosophy, Comenius was to educational practice and thinking." He might not be original in his thinking and in fact, he was not so ; but what makes him outstanding is the fact that "he combines an unusual degree of susceptibility to foreign influences with an equally strong faculty of systematic integration."<sup>1</sup> Unfortunately, his liberalism and methods of education could not make an appeal to his contemporaries. Filled as they were with suspicion and distrust due to the challenge of Luther, they looked with indifference and suspicion upon every new theory or proposition. Religious bigotry did not let Comenian ideas prosper and it is regrettable that the western world was divested of the fruits of his labour during the early eighteenth century.

### Purpose of Education

"The ultimate end of man is eternal happiness with God," stated Comenius in his 'Great Didactic'. This aim could be realised not by suppression of appetites, instincts or emotions but by a man's moral control over himself, which was to be acquired through knowledge of oneself and the knowledge of all things. Knowledge, virtue and piety are the aims of education. The purpose of the school of universal wisdom was, therefore, the aim of education ; according to Comenius.

"They will learn, not for the school, but for life, so that the youth shall go forth energetic, ready for everything, apt, industrious and worthy of being entrusted with any of the duties of life, and this all the more if they have added to virtue a sweet conversation, and have crowned all with the fear and love of God. They will go forth capable of expression and eloquence.

Of piety Comenius said, "Our schools, therefore, will, then, at length be Christian schools when they make us as like to Christ as

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<sup>1</sup> CUBBERLEY ; *History of Western Education*.

is possible. How wretched is the teaching that does not lead to virtue and piety”.

### Function of the School

To attain this ideal, three things were necessary : (1) good teachers ; (ii) good methods, and (iii) good text-books. The school must be an institution which has the conditions resembling that of the play-ground. It must provide opportunities for movement, spontaneity, social relationships, rivalry, good-will, co-operation, order and finally pleasurable exercises in learning. Comenius criticised vehemently the medieval institutions and those of the Renaissance period where men did not get true learning but collected only ‘ the quotations, sentences and opinions by rummaging about in various authors and thus piece their knowledge together like a patchwork quilt’<sup>1</sup>. Comenius’ schools were to be of four grades and each imparted its training for six years.

- (i) *For infancy*—the school to be the mother’s knee.
- (ii) *For childhood*—the school to be the Vernacular school.
- (iii) *For boyhood*—the school to be the Latin Grammar or Gymnasium.
- (iv) *For youth*—the school to be the University and travel.

“A Mother school should exist in every house, a vernacular school in every hamlet and village, a gymnasium in every city and a university in every kingdom or in every province.”

### Comenius’ Method

Comenius held that all instructions must be carefully graded and arranged to follow the order of Nature and that in imparting instruction, the teacher must make an appeal to the sense-perception and understanding of the learner. This method of ‘according to nature’ was an advance upon Baconian inductive method which, according to Comenius, was applicable only to the teaching of natural sciences and did not apply to that of other branches of knowledge.

“Comenius is to be regarded as the true founder of modern method”, says Professor Lauries. The purpose of his method was : (i) to impart education surely and thoroughly, (ii) certainly and clearly, (iii) easily and pleasantly, and with wonderful skill. His observation of Nature and Her procedures made him a staunch admirer of the method according to nature. Observing the natural phenomena, he concluded that : (a) Nature observes a suitable time that (b) “she prepares material before she begins to give it form” that (c) in all operations of Nature, development is from within, that (d) “Nature in its formative processes begins with the universal and ends with the particular,” that (e) Nature makes no leap but proceeds step by step, that (f) Nature compels nothing to advance that is not driven

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1 Ulich Robert : *History of Educational Thought*, p. 188.

forward by its own natural strength. These and many other observations led him to deduce the following principles of teaching :

- (i) Whatever is to be known must be taught.
- (ii) Whatever is taught should be taught straight forwardly and not in a complicated manner.
- (iii) Whatever is taught should be taught as being of practical application in every-day life and of some definite use.
- (iv) If anything is to be learnt its general principles must be explained. Its details may then be considered.
- (v) Whatever is taught must be taught with reference to its true nature and its origins, that is to say, through its causes.
- (vi) All parts of an object, even the smallest, without a single exception, must be learned with reference to their order, their connection with one another.
- (vii) We should not leave any subject till it is thoroughly understood.
- (viii) All things must be taught in due succession and not more than one thing should be taught at a time.
- (ix) Stress should be laid on the difference between things in order that the knowledge so acquired may be clear and intelligible

### **Effects of Realism upon Education**

The effect of realism upon university education was not very great. Nor was the influence of the great sense-realists immediately felt. Nevertheless, Realism cumulatively began to exercise though slowly but gradually, its influence upon the institutions of Europe. In the secondary schools, the Realistic tendencies began to appear and science came to be included along with languages in the curriculum. The academies in England and America introduced enriched courses in science, mathematics, and the vernacular. The universities were slow to be affected. The university of Halle was the first to imbibe the idea underlying realism. But after a short time, the movement became general and many German Universities created professorships in Sciences. The universities of Oxford and Cambridge were slower in this respect but during the professorship of Newton (1669—1702), much work was done in mathematics and science and during the 18th century, many chairs in sciences were established. America also felt the impulse of the movement. Courses in botany, astronomy, physics were introduced at Harvard, Yale, Princeton, Dartmouth, Union, Pennsylvania. They were followed by courses in physics, chemistry, geology, astronomy and biology. In the course of two centuries, the movement spread to all levels of education in the whole world.

### **Realism and its Impact on Modern Education**

Like idealism and naturalism, realism today has a broad meaning and it has also exercised a potent influence on education y emphasising the following principles :

(i) Since we live in a world which is rapidly changing, it is necessary that we remain prepared to adjust ourselves to any psychological, intellectual and social changes that occur at any time.

(ii) A philosophy of education should be based on the realities of life and it can prove its worth by being practical.

(iii) No 'ism' can solve problems of education. To be useful, education must be organised by harmonising values, past and present.

(iv) Things and objects exist independently. Human experience is limited. Truths of science are more reliable.

(v) The surest way of acquiring knowledge is the scientific way, but this does not mean that science has discovered all truth. There might be many truths which have not yet been discovered.

(vi) Curriculum should be many-sided and it should present to the children a rounded view of the universe.

(vii) Like naturalism, realism also lays emphasis on sense-training, study of science, diversified curricula, catering education to varied interests, making methods of teaching interesting and basing them on psychological principles.

(viii) Realism places more emphasis on curriculum and content of studies rather than on behaviour training like the pragmatists. "Education may be defined as behaviour training, but there are no possibilities of behaviour training without regard to the content of experience."<sup>1</sup>

(ix) By emphasising the independence of objects, the realists' outlook is more balanced than the pragmatic view which over-estimates the worth of human experience.

## Summary

Like idealism, pragmatism, naturalism, realism is also an outlook of looking at the phenomena of the universe.

The fundamental principle of realism is the principle of independence which affirms that objects can exist without their being humanly known. Realism differs from pragmatism in the sense that whereas pragmatism places more emphasis on human experience realism puts more value on the independent existence of things. For the pragmatists, human experience is supreme. Anything which does not come within the ken of human experience is important, but more important than that is the thing itself which human experience conceives.

**Historical retrospect.** Realism received impetus from the new discoveries and advances of science during the 16th and 17th centuries. People became interested more in the realities of the day

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<sup>1</sup> FREDERICK S. BREED : *Education and Realistic Outlook ; The Forty-first Yearbook of the National Society for the Study of Education*, p. 109.

than in the realities of the ancient literature. Applied to education, realism took three forms, viz. : (i) Humanistic realism advocated by Milton and Erasmus, (ii) Social realism sponsored by Montaigne and Locke, and (iii) Sense-realism, the most famous champions of which were Francis Bacon, Ratke, and Comenius. Of all the three forms, sense-realism is of the utmost importance and the movement of the 19th century.

Humanistic realism laid emphasis on the study of the realities of life through the study of the ancient Latin and Greek writers ; social realists emphasised the utility of direct experience through travels and subordinating bookish knowledge to that ; sense-realists advocated training of senses and held that senses are the real vehicles of knowledge. They advocated the method 'according to nature'. Among the most important principles help by them, the following have been accepted by educational thinkers throughout the centuries :

- ( i ) Things before words.
- ( ii ) Order of the nature to be followed in instruction.
- ( iii ) Methods of teaching should be interesting.
- ( iv ) Knowledge should be given through senses.
- ( v ) One thing should be taught at a time.
- ( vi ) Practice at each stage is very important.
- ( vii ) Rote learning is not real education.

Realism has exercised a very potent influence on modern education. The movement was not popular in the beginning but gradually it gained momentum and spread to different parts of the world. The increased interest in scientific studies, preference to the study of things before words, faith in the truths of science, enthusiasm for making curriculum broad-based, making methods of teaching interesting, sense-training, direct experience—all these bear out influence and contribution of the realistic trends of education. Realism places a great emphasis on curriculum and content of studies. As a philosophy it holds our attention while determining the content of studies and as an educational trend and attitude it influences our thinking with regard to methods of instruction.



## *Chapter 9*



### **Psychological Tendency in Education**

#### **Introduction**

The 19th Century has a Great Significance from the point of view of education, and the trends that we observe in the present-day education had almost all had their genesis in that century. During this century, it was not only in the field of education that human mind made tremendous progress but in the spheres of sociology, psychology, politics, philosophy, economics and science as well, mankind made unprecedented progress. Advances in the field of education took place largely as a result of the philosophy of naturalism of Rousseau. Three distinct tendencies were observable which radically affected the course of education—tendencies which conspicuously oriented present-day conception of education. These three tendencies are : (i) Psychological tendency in education, (ii) Scientific tendency in education, and (iii) Sociological tendency in education. In the present-day education, these tendencies have fused to produce an eclectic effect on the total concept of 20th century education, and each one of them bears a distinct stamp on current educational principles and practices. We shall discuss these tendencies separately in the three chapters that follow.

#### **Main Characteristics of the Movement**

The psychological movement in education was not the only tendency that had derived incentive from the Naturalism of Rousseau. Two other movements—scientific and sociological—were also the result of the new conception of education that came to be developed as a result of the doctrine of Rousseau. These three movements are closely related to the naturalistic movement in education. The chief characteristics of the psychological movement were as follows :

(i) The movement started with a feeling of disgust for the memorisation work, severe discipline, repression of individuality and authoritarianism which were characteristic of the educational practice of the preceding centuries.

(ii) This new movement regarded education as an unfolding of the child's capacities. The process of education was to draw from within ; it was not to be an imposition from without.

(iii) Education was to be regarded as a two-way process and the child was to be an active factor in education.

(iv) The order of nature was to be followed, and all artificiality and conventionality were to be rejected.

(v) The aim of education was to secure the harmonious development of the personality—development of body, mind, and soul.

(vi) Emphasis was to be laid on child-psychology and its knowledge was to be a necessary requisite for a teacher.

(vii) This movement dealt with elementary education—the education of a period hitherto almost neglected.

(viii) The process of education was to be interesting. This movement upheld “education of interest” and not “education of effort”.

(ix) It laid emphasis on the teacher’s respecting the personality of the child and sympathising with him.

The three main champions of the movement were Pestalozzi, Herbart, and Froebel. Their views on education are contained in the lines that follow.

#### PESTALOZZI

Born at Zurich in 1746 and brought up by his mother (his father having been dead when he was very young) under an atmosphere of unselfishness and piety, Pestalozzi came to imbibe the virtues of sympathy, affection, sensitiveness, emotionalism, and generosity. He was stirred up early in childhood by the degradation of the peasantry. After studying law, he turned to agriculture and resolved to better the conditions of farmers. A son was born to him and he thought of imparting him education on the lines suggested by Rousseau for his *Emile*. Towards the end of 1774, he took some twenty children in his home, fed and clothed them, and gave them instruction in farming and gardening. To girls he gave instruction in domestic duties and needle work. In bad weather spinning and weaving were taught to both boys and girls. Along with this practical education, he taught them some elementary scholastic education. After some time, he realised that the formal and practical education could be successfully combined.

Pestalozzi’s financial position became weak due to the failure of the farm, and as he had no other practical work to do, he determined to carry on his educational experiments. In 1781, he wrote ‘*Leonard and Gertrude*’ in which he shows how a simple village woman, Gertrude by name, reforms her husband who is a drunkard, educates her children, and when a schoolmaster comes, teaches him successfully how to conduct a school. In 1798, he was given a chance to conduct his educational experiment at Stanz. There he began his teaching through ‘observation’—e. g., morality by showing examples of sympathy, self-control, charity, etc., ; geography and history by conversation ; number and language work by means of objects. He adopted the plan of teaching reading by ‘syllabaries’—exercises by joining consonants in succession to vowels, e. g., ‘ab, eb, ib, ub’,

'ac, ec, ic, oc, uc' and so on. At Burgdorf where he worked later on, these 'syllabaries' were worked out in details and various exercises were devised to teach language and arithmetic. In 1805, he had to shift his school to Yverdon where during the next twenty years he continued his educational experiments. His 'tables of units' formulated at Stanz were elaborated and 'tables of fractions' were devised. Observational methods for teaching, reading, writing, drawing, nature study, geography, history, were adopted. The school was a model of home. It contained from 150 to 200 children. Discipline was mild and paternal. There were three classes—primary, lower, and upper—primary for children under 8, lower for those between 8 and 11, and upper for those between 11 and 18.

### Programme of Week

<i>Lower Class</i>	<i>Hrs.</i>	<i>Upper Class</i>	<i>Hrs.</i>
Nature Study ... ..	2	Natural History ... ..	2
Description of Products of			
Art ... ..	2	Technology ... ..	2
Geography ... ..	2	Arithmetic ... ..	6
Knowledge of Country			
(Walk) ... ..	2		
(Arithmetic Mental) ...	6	Geometry and Drawing	4
Drawing ... ..	4		
Reading and Language	6	Language ... ..	4
Singing ... ..	3	Singing ... ..	3
Religion ... ..	6	Religion ... ..	9

The school at Yverdon flourished greatly between 1805 to 1810. It was closed in 1826. During the last years of his life, Pestalozzi was very much criticised and in an attempt to answer his critics, he felt very much run-down and died in 1827.

### Pestalozzi's Educational Principles

(a) **Full development of the individual.** Pestalozzi's theory and practice of education arose out of his sympathy for the poverty-stricken masses. Some people said that the way to social amelioration lay in finding out some new religion while others said that a new government should be formed that would soon eradicate all evils. Pestalozzi said that a reform must begin with the individual, who should be given adequate equipment and training to help himself as well as the society. His body, mind, and heart should be given opportunities for full development so that he might ensure for himself a happy and virtuous life. Harmonious development was to be the aim of education 'Specialised development', he says, "of one side of human nature is unnatural and false. Education worth the name strives after the perfection of man's powers in their

completeness. To consider any one capacity exclusively is to undermine and destroy man's natural equilibrium".

**(b) General Education must precede the vocational.** Human nature needs upliftment first, i. e., ennobling of thought and action. The training for a calling is to come afterwards. "We need first of all a general education of head, heart, and hand. Industry, which is mere routine, mechanical skill in a particular direction which has its origin in external conditions and is based upon primitive impulses, exalts and ennobles neither individual man nor the people as a whole."

**(c) The increase of power, and not knowledge, is most essential.** Inner capacities should be developed. Knowledge imposed from without is not of primary importance. The unfolding of capacity is our first object... "Learning in youth should always be a spontaneous process, a result of free activity, a living and original product."

**(d) The child's powers burgeon from within.** The development of a child's capacities is not a product of environment. A child grows like a tree. There is, of course, a difference between the nature of the two, yet the process is the same. What the educator has to do is to furnish the necessary soil. All education must be drawn out of the children themselves, and be born within them.

**(e) Grading is very necessary.** "According to the growing power of the child", all instruction should be graded. "Everything which the child has to learn must be proportioned to his strength, getting more complicated and difficult in the same degree as his powers of attention, of judgement and thought increase."

**(f) The order of nature to be followed in method.** The art of giving education "is like the art of a gardener under whose care a thousand trees blossom and grow. He contributes nothing to their actual growth; the principal of growth lies within the trees themselves. The gardener's responsibility is to plant and water them. The process of growth is not in his control. The same is true of the educator. He does not give any single power to man. He only watches lest any external force should injure or disturb the natural process of their growth. He takes care that development runs its course in accordance with the natural law..... The moral, intellectual, and practical powers of our nature must, as it were, spring out of themselves for themselves.

**(g) Education should be not for individuals but for masses.** To Pestalozzi, education was a natural right of man and hence it should be imparted to all irrespective of social status, mental calibre, economic distinctions, and physical disparities. Pestalozzi was very much disgusted with the existing education which fostered snobbishness, artificiality, superciliousness, and class distinctions. He had little faith in the religious education which encouraged the increase of unbelief, superstition, and selfishness. The education of masses based on a psychological principle and

following a natural order would ameliorate the lot of the individual and extirpate the evils of society.

**(h) Summary of Pestalozzian principles as given by Morf who was one of his disciples.**

(i) Observation or sense perception is the basis of instruction.

(ii) Language should always be linked with observation (intuition), i.e., with an object or content.

(iii) The time for learning is not the time for judgment and criticism.

(iv) In any branch, teaching should begin with the simplest elements and proceed gradually according to the development of the child.

(v) Sufficient time should be devoted to each point of teaching in order to secure complete mastery of it by the pupil.

(vi) Teaching should aim at development, and not at dogmatic exposition.

(vii) The teacher should respect the individuality of the pupil.

(viii) The chief end of elementary teaching is not to impart knowledge and talent to the learner, but to help him develop and increase the powers of his intelligence.

(ix) Power must be linked to knowledge, and skill to learning.

(x) The relation between the teacher and the pupil, especially as to discipline, should be based upon and ruled by love.

(xi) Instruction should be subordinate to the higher aim of education. (Which is the unfolding of the child's capacities.)

(i) He psychologised education. He was the first to make systematic observation of the growth of children and to base instructional methods and procedures on it.

(ii) He had great faith in education as the surest means for ameliorating the individual and the condition of the society. He was an educator and a social reformer both. At one time he said, "I want to teach beggars to live like men."

(iii) He was the first to realise the vital relationship among the various aspects of human personality and to determine how education is to bring about a harmonious development of them.

(iv) He encouraged study in child-nature.

(v) His conception of discipline, based as it was upon the teacher-student relation, is the pivotal point in our conception of discipline.

(vi) He gave a new impetus to professional training of teachers.

The result of Pestalozzian ideas was that the elementary schools of the 19th century, hitherto conducted generally by the Church for the ends of the Church were changed and they came to be regarded as an instrument for the welfare of the society. "Observation and

investigation tended to supersede mere memorising ; class discussion and thinking to supersede the reciting of the words of the book ; thinking about what was being done to supersede the wasteful individual teaching which had for so long characterised all school work."<sup>1</sup>

Pestalozzi's work also led to the finding out of new subject-matter for elementary education. Observation led to the development of elementary science study, and the study of home geography ; conversation to use of language and distinct from grammar ; counting and meaning to a new type of primary arithmetic.

The Pestalozzian movement received good response in Germany. Many German States—Prussia, Bavaria, Wurtemberg, etc.—reorganised their elementary education on Pestalozzian principles. In France, the influence of Pestalozzi was not felt till the revolutions of 1850. In England, his principles were advocated by Charles and Elizabeth Mayo. In Switzerland, of course, his influence was most deeply felt. Many visitors came to see his school at Burgdorf and Yverdon.

#### JOHN FREDERICK HERBART

Herbart is generally regarded as a disciple of Pestalozzi ; but a closer examination of his psychology and methods of instruction will reveal that he differed from Pestalozzi in many respects. In fact, Herbart's contribution to the science of education is far more valuable than Pestalozzi's. Herbart was a great scholar and his psychological as well as philosophical insight was far greater than Pestalozzi's. Beginning with what Pestalozzi had started and advancing further from where he had stopped, Herbart propounded his educational philosophy and pedagogy, and exercised a very potent influence in shaping educational thought.

#### Characteristics of the Herbartian Movement : Herbart vs. Pestalozzi

A comparative study of the two educationists reveals the educational position of each and points out the salient features of the Herbartian movement :

(i) Pestalozzi was the first to psychologise education but he did not frame a psychology of education. Herbart was a great scholar, and he did that. Indeed, he is called 'The father of modern psychology' as well as 'The father of modern philosophy.'

(ii) Pestalozzi was visionary and emotional. Herbart was endowed with supreme skill in dialect and introspection and believed thoroughly in the guidance of a properly instructed mind. The former was an unpractical enthusiast ; the latter, a well-trained, scholarly thinker.

(iii) Pestalozzi sought to accomplish his task by 'sense training'. Herbart went further and advocated that after the preliminary impressions have been formed as a result of the contact of senses with

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<sup>1</sup> CUBBERY : *History of Education*.

the environment instruction is necessary to cohere and assimilate those impressions and gather newer ones of their basis. To Herbart, therefore, instruction was more important. Instruction, alone, would convert sense perceptions into ideas.

(iv) Pestalozzi was primarily a philanthropist and a social reformer : while Herbart was a psychologist and an educationist.

(v) Pestalozzi, while proceeding to the purpose of education from a different angle, had at the same time accepted the prevailing 'faculty' psychology. Herbart built up a psychology of his own and rejected the 'faculty' psychology.

(vi) For Pestalozzi, the aim of education was the harmonious development of the powers of the child ; to Herbart it was the formation of moral character.

(vii) Regarding curriculum, whereas Pestalozzi placed emphasis on arithmetic, geography, natural science, reading, drawing, and music, etc., Herbart favoured history, language and literature.

(viii) Pestalozzi made study of physical world as the sole activity of school ; Herbart said that the study of the physical world was only a means for the understanding of the moral revelation of the world.

### Herbart's Psychology of Education

Herbart was the first to formulate a science of education on the basis of ethics and psychology. From the former, he derived his aim of instruction and from the latter, its method. Abandoning the idea of 'faculty' psychology and examining the facts of mental life empirically, he developed a psychology of his own out of his own experiences as a teacher.

He advocated that there are three activities of the mind, viz., *knowing, feeling, and willing*. The mind knows, it feels, and it wills. He explained the implications of these activities as follows :

(i) **Knowing.** The mind is blank at birth. It has only one power—that of entering into relation with the environment. The interaction with the environment results in the presentation of ideas. These ideas enter first the range of consciousness and then crossing the threshold of consciousness they enter the unconscious and remain there. Whenever there is any new idea approaching, the idea in the unconscious, if it bears similarity to the new one in some respects at once comes into the range of consciousness, welcomes the new idea, and assimilates it and then they both go into the unconscious. So many ideas daily come and enter into consciousness and then go into the unconscious region, to the chambers in which similar ideas are already there. We think that they have been forgotten but that is not true as they come at the right moment and then go back to their places. This assimilation of ideas is called *apperception* by Herbart. Pestalozzi called it proceeding 'from known to unknown'. Other psychologists call it 'mental assimilation'. The educator has to take advantage of this characteristic of mental life. With a view to create interest, he should present the

new material in such a way that it bears relation to the ideas existing in the learner's mind. Disconnected or loosely associated ideas will not be properly assimilated.

(ii) **Feeling.** Feeling is another characteristic of mental life. "It is the consciousness of a furthering or of an arresting of an idea which seeks to get control of the consciousness." If one idea is hindered and its satisfaction is not achieved, the result is the feeling of pain; if it receives furtherance, the result is the feeling of pleasure. Ideas are perpetually coming into consciousness—in fact, they are struggling to come into consciousness. Those of them that receive attention result in the feeling of pleasure, and those neglected or checked cause feeling of pain. The educator has to see that his method of instruction helps those ideas to come into the range of consciousness that create interest and give satisfaction. Different children build up different masses of ideas on account of their different emotional backgrounds. Since there are differences in masses of ideas, there must be differences of interest as well. These differences have great significance for the teacher while endeavouring to determine the methods of instruction that would be interesting and suitable for all.

(iii) **Will.** Like 'knowing' and 'feeling' will has also its origin in the ideas presented. "Will is the totality of the ideas which express themselves into action." For example, take a man who has a desire to eat sweets. If he thinks that his desire will remain unrealised, it is only a wish; if he has confidence that it will be realised, then it becomes a volition or will and the necessary action will follow.

Now the question is: How is the educator to benefit by this feature of mental activity? In seeking an answer to this question it may be stated that the educator can create an environment in which only the useful volitions occur. This can be done by controlling the thoughts and ideas of the learner, because good thoughts will produce good-will and bad thoughts, bad ones. The learner's thoughts are, therefore, to be very carefully built up.

These, then, are the three fundamental characteristics of the mind. According to Herbart, the origin of all mental activity is in the 'presentations'. These presentations come from two sources: (a) experience, i.e., contact with nature, (b) intercourse, i.e., contact with society. From the first is derived all knowledge of forces, objects and laws of nature; from the second is learnt the nature of man—his morality, personal relations, and religion. Herbart calls the first 'the empirical knowledge' and the second 'sympathy.'

The teacher has a very important role to play. Herbart placed great emphasis on instruction. A man without instruction also gathers ideas from both these sources, but his ideas are faulty, inaccurate, narrow in range, partial and lacking in a system. The educator is to fill in the blanks, systematise the knowledge, correct where there is inaccuracy, and broaden the outlook. He is to lift the mind of the learner from the sensory level of the concrete to



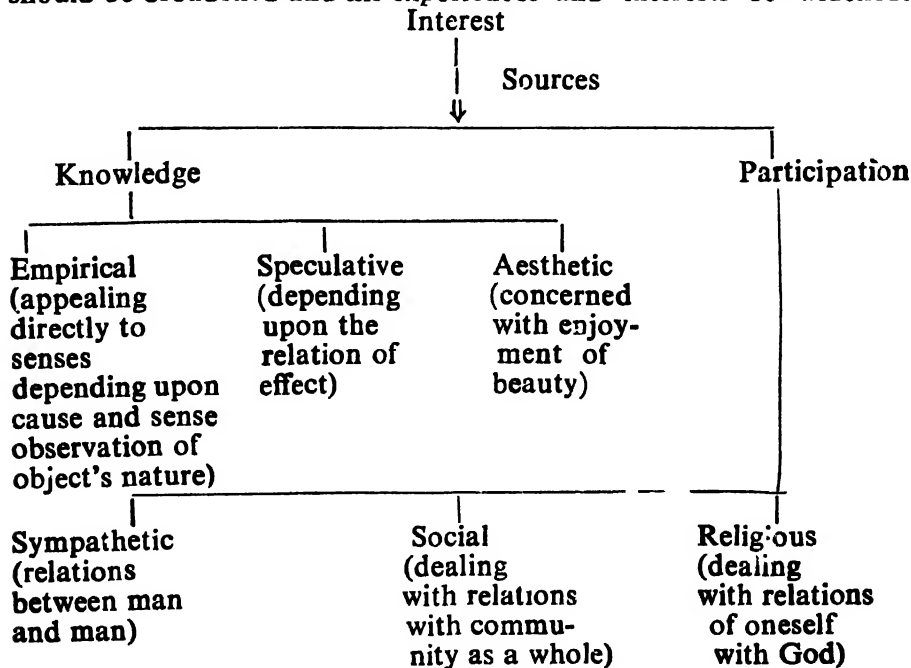
the level of imagination, thought and judgment. The value of instruction, therefore, is tremendous. "To instruct the mind is to construct it."....."Knowledge is no longer a mental ornament, it is a mental clement."

### Herbart's Aim and Purpose of Education

It had been very early impressed upon Herbart's mind that "the aim of all instruction is to cultivate clearness, definiteness and continuity of thought". This view was maintained by him throughout his life. Herbart recognised that education is an art and that it must aim at enabling the man to achieve a definite end. That end, according to him, is "morality". "The one and the whole work of education may be summed up in the concept—Morality."<sup>1</sup> Morality means good character, disposition and adaptability to the society. Education will produce a cultured man, who will conform to morality and thus attain the highest good. An uneducated man cannot do so. He will be good but he will be only mechanically good—good by habit or by imitation. He cannot be "intelligently good, so freely good," or good in so many minute ways as the educated man. At one place Herbart says that "the moral man commands himself," and so the youth should be so trained that his training results in making him a moral man.

### Herbart's Doctrine of Interest

For the sake of making a man moral it is essential that his outlook should be broadened and his experiences and interests be widened.



<sup>1</sup> Aesthetic Revelation of the World as the Supreme Task of Education.

The breadth of training is called "many-sidedness of interest" by Herbart. Interests are of various kinds and they proceed from various sources, but mainly they are two : (i) knowledge, (ii) participation. They are further divisible. The chart given on page 161 speaks for itself.

These interests are to be developed in each youth for making him a moral man. Only when they have cultivated a many-sidedness of interest, they will do good to themselves and fit in the society and achieve its welfare. This many-sidedness of interest will create a circle of thought in the mind and that circle will enable individuals to act successfully under all circumstances.

### Need of Instructions

As has already been pointed out, instruction alone can help in the realisation of the true aim of education. Instruction will systematise the ideas. It will alone modify them and determine the volitions ; it will fill in the blanks, reject and brush aside the erroneous and the faulty ones ; it will determine the relation of idea to idea ; it will foster many-sidedness of interest and lastly, it will alone create a good circle of thought. But instruction should be really meaningful. Instruction in the sense of mere information contains no guarantee whatsoever, as to whether it will materially counteract faults, and influence existing groups of ideas that are independent of the imparted information.

### Curriculum and Correlation

If a many-sidedness of interest is to be developed, a wide range of studies must be included in the curriculum. Herbart divided all studies into two groups : (a) Historical, (b) scientific. Herbart says that the former are of utmost importance. They furnish concrete and personal situations which call into action the moral judgments of man. History and literature are the dominant subjects, while scientific studies are subordinate.

Since the mind acts as a unit and is a unity, so all studies must ultimately lead to produce the unified mind functioning as a unity. This position leads to a further conclusion, i. e., studies must bear relation to each other or, in other words, they must be correlated. Correlation means that all studies should be centred round one subject—which would be a core subject—and should be taught with their relation to the core subject. Herbart chose History around which other subjects of the curriculum could be correlated.

### Method of Instruction

Herbart was the first to lay emphasis on proper instruction and to exalt the teaching procedure. He believed that it is only through instruction that a compact body of knowledge can be systematically presented to the child. If proper instruction is not given, knowledge would only be retained in the memory and would not have any significance in life. With a view to create permanent interest it is necessary that knowledge must be assimilated. This can be done only through instruction.

On the basis of the culture-epoch theory, Herbart recognised that there are three stages in the development of the human mind : (i) *Stage of sensations and perceptions*. At this stage, the impulses and emotions are very strong. It is the purpose of instruction to curb and twist them and thus utilise them for the healthy development of the mind. (ii) *The intermediate stage*—that of memory and imagination. The purpose of instruction is, at this stage, to enable the learner to respond to training to learn and retain and try to learn. (iii) The third stage is the *mature stage of judgment and concepts*. This is the stage where instruction has the greatest utility because it is only through instruction that presentation of the new material can be related to that already present in the mind, conclusions can be drawn out, generalisations can be formed, and ideas and universal concepts in the mind can reach maturity.

### Process of Instruction

On the basis of the mind, Herbart laid down four steps of teaching, viz.

(i) **Clearness**. Determination of new elements and sensations to be learnt.

(ii) **Association**. The uniting of these new elements with those already present ;

(iii) **System**. The logical arrangement of what has been associated ; and

(iv) **Method**. The application of the material learnt to new elements and presentations.

Ziller, Herbart's most famous disciple, elaborated these steps and divided the first into two : (i) preparation, and (ii) presentation. These steps have today been recognised as very logical as well as psychological though they cannot be mechanically followed in teaching all subjects. Later on, followers of Herbart changed the names of these formal steps with a view to make them more lucid and significant. They are as follows :

(i) *Preparation*. The purpose at this stage is to arouse the apperception of the learner. Past ideas and knowledge which bear relation to the new material are to be explored and brought in to be combined with the new. The teacher will thereby arouse the interests of learners and will thus prepare the ground for the absorption of the new material.

(ii) *Presentation*. The new material is presented at this stage so that it can be comprehended by the learner.

(iii) *Comparison*. (Herbart's Association). At this stage, the assimilation of the new ideas takes place. They are brought in association or are compared with the existing ones. Points of similarity and dissimilarity are pointed out and the new idea takes its place in the mental structure.

(iv) *Generalisation*. (Herbart's System). This stage involves thinking and judgment. Herbart improved upon Pestalozzi in the

exposition of this stage. Pestalozzi emphasised only the concrete objects of experience maintaining that observation through the senses only would help in education. Herbart went farther and asserted that finally the concept must be dissociated from its concrete embodiment—the abstract characteristic of the object must be separated from the concrete and the former should go into the mind to form a system to contribute to the organic unit of the mind and help whenever time comes for its application. Out of the concrete elements, “generals” are to be drawn all of which add to the unity of the mind and go on widening the circle of thought.

(v) *Application*. (Herbart's Method). At this stage, the new knowledge is to be applied, on one hand, to test whether or not it has been fully conveyed to the mind and on the other, to fix it in the mind by applying it concretely.

#### An Estimate of Herbart

Many of the psychological and pedagogical writings of Herbart have been discredited today. Even the steps of teaching that he recommended are being regarded as formal and mechanical, and consequently, are considered to be inflexible and rigid. Some of his ideas have been condemned as fallacious, e.g., the theory that ‘feeling’ and ‘will’ originate from ‘ideas’ is not accepted by modern psychologists. Yet Herbart shines brilliantly in the galaxy of educationists. The world will ever remain grateful to him for the values he attached to instruction and the means, he suggested for proper instruction ; for the introduction of history and literature as having a new social point of view in education ; for the formulation of the moral aim in instruction ; for the organisation of class-room technique ; and for his and his followers’ plan of concentration and correlation of studies. Dealing mostly with the education of the adolescent period, Herbart pointed out the importance of the environment of the learner. To Pestalozzi, all education was to proceed from within ; to Herbart, it was mostly to come from without through instruction. “Instruction, he said, “will form the circle of thought, and education the character. The last is nothing without the first. Herein is contained the whole sum of my pedagogy.”

#### FREDERICK WILHELM AUGUST FROEBEL (1782-1853)

Born in Oberweisback, a small village in Germany, Froebel passed a very unhappy childhood. He happened to inculcate a deep attachment to nature as well as a profound consciousness of his own inner life. By nature, he was introspective and the unhappy period of childhood infused in him a feeling of sympathy for that age. At the age of 23, he decided to become a school teacher and with this aim he visited Pestalozzi. For two years 1808-1810, he remained a student and a teacher in Pestalozzi's institute at Yverdon. There he came to feel the influence of the great teacher. Leaving the institute in 1810, he took to several other vocations, and finally in 1816 opened a private school intended to be run on Pestalozzian lines. Play, self-activity, music were the most important parts of the curriculum. Though due to economic reasons his school was

not a success, yet the experiences he gathered formed the basis of his most important pedagogical work, *The Education of Man* (1826).

### **Characteristics of the Froebelian Movement**

The Froebelian movement was marked by an emphasis on the study of the child, his activities, interests, and experience. Herbart had attached great importance to instruction. Froebel stressed the properly guided spontaneous activities of the child. Herbart had prescribed for the education of the grown-ups ; Froebel planned his educational programme for a stage hitherto untouched.

One great contribution of the Froebelian movement was the encouragement it gave to the new interest concerned with the bringing about of a close relationship between the individual and social aspects of personality. Education, he said, should be concerned with life. All material should be selected from life and the child should move in an atmosphere which is permeated with the breath of society. This means that school is to be a miniature society and is to present, on a small scale, samples of the variegated life of the society.

Froebel was in the beginning much criticised by some German authorities as visionary and mystical. But in recent times, he has come to be studied widely and has won universal appreciation. Froebel's observation of human development and his introspective nature led him to the formulation of a philosophy which greatly shaped his educational ideas and practices. In order, therefore, to understand his theory of education it becomes essential to understand his philosophy of the human development.

### **Froebel's Fundamental Philosophy**

Froebel looks upon education as a fundamental element in the process of cosmic evolution. It is by education that an individual develops into a self-conscious man and utilises his powers in the interests to himself as well as of society. It is by education alone that mankind has lifted itself from the animal level and will go on lifting itself till eternity.

Education, being a factor in the cosmic evolution, it is important to realise how that evolution takes place. Froebel says that all objects of nature in their evolution, go through a uniform process. They emanate from one original unity, and that is the Absolute God. The energy which generates this evolution is known as force in physical world and spirit and thought in the human world. Thus, nature and mind are both divine in origin and they unfold themselves into vast complexities by being pushed further and further by force and thought which are the activity of God. The entire universe is thus a manifestation of God's activities because all have their origin in a divine power from God.

### **The Doctrine of Unity**

The doctrine of unity implies that there is nothing in this world which is not a unity and at the same time is a 'whole' by itself:

everything is a 'part whole'. At the same time, everything, since it is complete in itself and has a particular function, is a unity by itself. An example will make it clear. The finger is a unity by itself for it has its own specific function, but at the same time it is a part of the arm. The arm is a unity by itself but it is a part of the hand ; the hand is a unity by itself, yet it is a part of the animal ; the animal is a unity by itself, yet he is a part of the whole creation and so on. The real unity is God Who has unfolded Himself in so variegated, complex, and multiple phenomena.

As a corollary to this, it may be added that detached from the unity the part cannot function. The hand can function well when joined to the body, but if separated from it, it can't do any function. So human beings are unities by themselves but all of them function as part of social unities, detached from which they would not be able to function. Since the final unity is God, all smaller unities can function only if they are attached to that unity. They can function only when moving in a sense of unity with God.

The doctrine of unity or "*inter-connectedness*" forms the basis of Froebel's Educational philosophy. In "*The Education of Man*", he writes : "In all things there lives and reigns an eternal law... This all-pervading law is necessarily based on an all-pervading energetic, self-conscious, and hence eternal unity... This unity is God. All things have come from the Divine Unity, from God, and have their origin in the Divine Unity, in God. God is the sole source of all things.....All things live and have their being in and through the Divine Unity, in and through God. All things are only through the divine effluence that lives in them. The divine effluence that lives in each thing is the essence of each thing."

### Theory of Development

Froebel compared a human being with a plant, who grows according to the same law that defines the growth of a plant. There is a force that provokes the development of a simple seed into a huge, complex tree. Like a plant, the human being has also the entire process of growth within him. Growth is not imposed from without. It is a process of unfolding the growing from the simple and immature stages to the complex and mature ones.

This law of development applies not only to the physical universe ; it also implies to the spiritual sphere as well—to will, thought, and mind. Thought and knowledge also develop from simple perceptions to complex mental processes. They also unfold themselves, provoked by the force which directs development in the animal or vegetable world. The source of that energy is the everlasting unity.

Yet in the unfolding process, "man is the last and most perfect product of evolution". In him, the body "appears in highest equilibrium and symmetry". In him, "the primordial force is fully spiritualised". Man is the only creature conscious of his evolution. By virtue of this consciousness, he "feels, understands, and knows his

own powers". This self-consciousness benefits him in two ways : Firstly, he can know the law of his development and secondly, he can find out the way and devise the right kind of education for his children. Thus, he can no longer remain a victim to nature's caprices but can follow a rational course and determine the right path for himself and his children... Besides, since a man knows that he is gifted with powers superior to other animals, he can exalt his race to even greater heights. The process of ennobling, therefore, will continue and at no stage will human progress be found static.

### Human Development

Froebel accepted the Recapitulation Theory of cosmic evolution. Mentally, as well as physically, a human being recapitulates the whole history of the race. How this mental evolution takes place is well explained by him in *The Education of Man*.

"Thus, in the mind of man, in the history of his mental development, in the growth of his consciousness in the experience of every child from the time of his appearance on earth to the time when he consciously beholds himself in the Garden of Eden, in beautiful nature spread out before him, there is repeated the history of the creation and development of all things, as the Holy Book relates it. Similarly, in each child there is repeated at a later period the deed which marks the beginning of moral and human emancipation of the dawn of reason essentially the same deed that marked, and inasmuch as the race was destined for freedom, must mark the moral and human emancipation, the dawn of reason in the race as a whole. Every human being who is attentive to his own development may thus recognise and study in himself the history of the development of the race to the point it may have reached."

The particular stages of physical development are infancy, childhood, youth and maturity. Each stage is to develop to the full because on each depends the success of the succeeding one. "The vigorous and complete development and cultivation of each successive stage depends on the vigorous, complete, and characteristic development of each and all preceding stages of life... The boy has not become a boy, nor has the youth become a youth, by reaching a certain age, but only by having lived through childhood, and further on through boyhood, true to the requirements of his mind, his feelings and his body."

### Froebel's Philosophy determining Principles of Education

Since the *Law of Unity* is the fundamental principle of Froebelian philosophy, so the Law of Unity must apply to education as well. Applied to education, the law emphasises the relationships among all subjects and holds that all subjects must be correlated. Secondly, since the process of development is spontaneous and consists in the unfolding of inner capacities, so the process of education should be the providing of the necessary environment, wherein the unfolding may take place unobstructed. Thirdly, since the process of human development is similar to that of plant-life, Froebel developed a

keen interest in the study of botany, zoology, etc., and advocated them for being introduced in schools for the child. Fourthly, since the human being is a unity by itself and is also a part of the great social unit, Froebel favoured the existence of a close relationship between the school and the society so that child, moving in a smaller social life at school is prepared for a bigger social life when he leaves it. In other words, there should be no aspect of social life which would not be represented on a small scale at school. Fifthly, since the Law of Unity is applied to mental life as well, Froebel laid stress upon the unity of knowing, feeling, and willing activities of the individual mind.

### Froebel's Theory of Education

**Aims.** In Froebel's own words, "The object of education is the realisation of a faithful, pure, inviolable, and hence holy life..... The divine essence of man should be unfolded, brought out, lifted into consciousness, and man himself raised into free, conscious, obedient to the divine principle that lives in him, and to a free representation of this principle in his life...Education should lead and guide man to clearness concerning himself and in himself, to face with nature, and to unity with God."

**Process of education.** It is a process of inner unfolding and not an imposition from without. Whereas Herbart laid great emphasis upon instruction Froebel said that the purpose of teaching and instruction is "to bring ever more *out* of the man rather than to put more and more *into* man." The child has got all potentialities and they make their appearance at the proper time. At that time, the child feels the need, or rather the yearning for the material suited to that potentiality. Education is then to introduce the subject which fulfils the purpose. No new subject should be introduced unless the child is mature for it. The eternal energising force ever prompts his natural growth and mental development and as the process of development demands greater and greater food, so is education to supply that in time. But the demand comes from within. It is self-propelled and is vivid before self-consciousness. Hence, "education is not to come as an active force, but is to remain passive. It is to follow and not precede. It is to guard and protect and not to be the chief agent." It is not to interfere but smooth the way for self-activity and self-determination regarded by the cosmic law of development.

Education to Froebel is a phase of the process of development. It is that whereby a man becomes self-conscious and enters into relationship with others. It is that which helps man in adjusting himself to the society. But it is not an imposition or inoculation from without. "God neither ingrafts nor inoculates. He develops the most trivial and imperfect things in continuously ascending series, and in accordance with the eternal, self-grounded and self-developing laws." Froebel, thus, reverted the traditional order of education. He thought that by promoting self-activity and allowing



spontaneity to each potentiality the child could be enabled to grow intellectually and get education.

### **Self-Activity—As the process of Education**

Since Froebel believed that the process of mental development was contained in the unfolding of the inner life, he stated that activities directed by self alone could bring about that development. Mind develops but does so by means of activities chosen by itself. These activities spring from the original unity of infant organism. They become more and more complex as the infant grows and ultimately merge into the final unity. Mind, therefore, is constantly busy with activities. It may be said that it is activity itself

Since this activity does not originate from an outside source and is not imposed from without, it is self-activity. By means of the self-activity the individual comes to know of the objective world, because in the course of his activity, he is perpetually in contact with it ; he also comes to know his own nature because the activity is self-proposed, self-provoked, having a room in the conscious-self of the individual ; he, thus becomes a part of the life of nature as well as humanity.

At Kielheman an inspector wrote about Froebel's education work in the following strain :

“Self-activity of the mind is the first law of this instruction ; therefore, the kind of instruction given here does not make the young mind a strong box, into which, as early as possible, all kinds of coins of the most different values and coinage, such as are now current in the world, are stuffed, but slowly, continuously, gradually, and always inwardly, that is, according to a connection found in the nature of the human mind, the instruction steadily goes on, without any tricks, from the simple to the complex, from the concrete to the abstract, so well adapted to the child and his needs that he goes as easily to his learning as his play.”

Self-activity thus becomes to Froebel the central point in the education process. Through self-activity alone can natural development be possible ; through self-activity alone can the interests of a child be sustained ; through it alone can he successfully understand himself and the world around him. “There is no hiatus between knowledge and action ; no conflict between theory and practice ; no discrepancy between profession and deeds.”<sup>1</sup>

### **Consequences of Defective Education**

Froebel believed that the child is inherently good and it is only through faulty education that the innate good is perverted into vice. All virtues of all physical life, of heart, mind and will, of social life, have their origin in the human being. Defective education perverts them and they become vices. Each vice is nothing but a virtue perverted in its unfolding. “A suppressed or perverted

<sup>1</sup> MONROE ; PAUL : *Text Book in the History of Education*.

good quality—a good tendency, only repressed, misunderstood or misguided—lies originally at the bottom of every shortcoming in man” and it is caused by either “the complete neglect of the development of certain sides of human life or by the distortion of originally good human powers and tendencies, by arbitrary or wilful interference with the original, orderly, and logical course of human development.” The most wicked vice—wilfulness—is the first to come as a result of neglect in early life and “it soon becomes the mother of deceit, falsehood, defiance, obstinacy, and a host of subsequent sad and hideous faults”.

### Kindergarten

The directed self-activity is the dominant idea underlying Froebel's Kindergarten. Since Froebel believed in the continuity of a child's life from infancy onward, he advocated that properly directed self-activity alone can bring about that continuity which consists in the inner unfolding. Self-activity may take various forms—movements, gestures, directed plays, songs, colours, stories, and other human activities. In short, education through self-activity is “learning by doing”.

Following the law of unity and part-wholes, Froebel emphasised the close relationship between school and society. According to him, the school would be a miniature society in which the child would learn how to live in society. Hence, to bring social ideas in school, Froebel recommended various crafts to be introduced in schools, e. g., shoe-making, carpentry, farming, etc., to be presented by dramatisation. The story by the teacher was to be dramatised, and acted and retold and very often worked out in clay, blocks, and paper. Other games involving the use of clay, paper, sand were to be introduced. The nine “gifts” and “occupations” were devised for the arrangement of the activities in a logical and psychological order. “Individual development as its aim, motor expression as its method, and social co-operation as its means, were the characteristic ideals of this new school for little children.” (Cubberley).

The great contribution of the Kindergarten is the value that it attaches to play in education. The world today is realising the value of play as an important means of education, physical as well as mental. The importance of manual training which Froebel proposed to introduce during the upper years of schooling has also been realised by the modern world. The purpose of manual training was “not to teach a boy a trade, as Rousseau had advocated, or to train children in sense-perception as Pestalozzi had employed all his manual activities for, but as a form of expression, and for the purpose of developing creative power within the child”.<sup>1</sup>

### Froebel's Permanent Contribution in Education

- (i) Education is to follow the natural course of evolution of child's activities.
- (ii) Self-activity leads to such evolution.

<sup>1</sup> CUBBERLEY : *History of Education*.

- (iii) Play to play a dominant role in early education.
- (iv) Creative activity brings about a harmony of spontaneity and social control.
- (v) Knowledge is not an end in itself but is a means for the proper functioning of activities.
- (vi) Constructive activity leads to a harmonious development of the body, heart, and mind.
- (vii) True education is thus education by doing.
- (viii) Discipline is also like activity to come from within.
- (ix) Mankind recapitulates the history of race physically as well as mentally.
- (x) The process of development is dynamic and mankind is in the process of evolution to nobler heights.
- (xi) Each stage of a human being to be perfectly developed.
- (xii) Interest must be aroused in all educational work.
- (xiii) Since the early virtues are instilled through the mother, the education of women is very important.
- (xiv) All phenomenon is a manifestation of one unity. There is unity manifesting itself in diversity which in its turn finally merges into the unity.
- (xv) The school is to be a miniature society so that the child may not remain cut off from the social atmosphere.
- (xvi) Education provided for a period hitherto practically neglected.

## Summary

The 19th century was marked by tremendous progress in the field of education and it was due to the contributions of a number of educators representing psychological, sociological, and scientific tendencies in education. The three most important figures who are associated with the psychological movement in education are Pestalozzi, Herbart, and Froebel.

**Characteristics of the psychological movement**—Emphasis on the harmonious development of child's powers and capacities, improving education according to his needs and interests, respect for his personality, making instruction interesting, realising the importance of primary education, play-way in education, correlation of subjects, following the course of nature in imparting instruction, sympathy for the child are characteristics of the psychological movement in education.

### Pestalozzi

He aimed at ameliorating the condition of society by educating the masses.

**(a) Aims of education**—Harmonious development of personality.

**(b) Principles of education :**

- (i) General education to precede vocational.
- (ii) Things before words.
- (iii) Power is more important than knowledge.
- (iv) Development of capacities is to come from within.
- (v) Grading of material is necessary.
- (vi) Methods of instruction should follow the course of nature and be adjusted to the interests of children.
- (vii) Observation, self-discipline, respect for child's personality, sense training—these have great significance in education.

The contribution of Pestalozzi in the educational field is great. He psychologised education. According to him, education was an effective agency for ameliorating the individual and the condition of society. He stressed the harmonious development of personality as a whole. He thought that proper discipline could be secured by fostering right type of teacher-student relations

**Herbart**

He was a philosopher and psychologist. He is regarded as the father of modern educational psychology and philosophy

**(a) Aims of education**—Herbart emphasised the moral aim of education—that of building character.

**(b) Herbart's psychology**—Rejecting the contemporary 'faculty' psychology according to which the mind was regarded to be a bundle of faculties, Herbart held that mind has three functions and that it works as a unity.

- (i) **Knowing.** The mind is blank at birth but it has a capacity to enter into relationship with the environment. Ideas come to mind and on the basis of those already present they are assimilated into the mental whole. From the point of view of education it is important that, the new knowledge which is given to children is associated with that present in their minds.
- (ii) **Feeling.** Mind welcomes or rejects ideas in accordance with the feeling of pleasure or pain they bring. Hence the value of making the process of instruction interesting and delightful.
- (iii) **Willing.** Ideas express themselves into overt behaviour. Hence the need of systematising them in mind and creating a circle of thought to ensure consistent action.

According to Herbart, "The aim of all instruction is to cultivate clearness, definiteness, and continuity of thought". In education, he emphasised the concept of morality—meaning thereby that education strives to make individual virtuous and morally conscious.

**(c) Source of interests :**

(1) Knowledge.

(2) Participation.

**(d) Importance of instruction**—According to him, it was only through instruction that a compact body of knowledge could be presented. Knowledge in order to be effective and gainful must integrate with the life and interests of children rather than remain “series of undigested factual data.” “Instruction alone will form the circle of thought,” “To instruct the mind is to construct it.”

**(e) Method of instruction**—Herbart laid down four steps of methodical instruction, viz. (1) Clearness, (2) Association, (3) System, (4) Method.

His followers later on broke the first into two and gave them new names, viz. (1) Preparation, (2) Presentation, (3) Comparison, (4) Generalisation, (5) Application.

In spite of the fact that some of Herbart's ideas are exposed to criticism, he remains a great educator who gave a new turn to educational thought during the 19th century. It was he who highlighted for the first time the importance of instruction for securing the development of the child. Herbart drew attention to the necessity of orderly procedure in teaching. But his conception of lesson-planning tends to be “stereotyped, the scheme is logical and expository in its emphasis and as such, results in activity on the part of children.”

**Froebel**

Associated mostly with pre-primary education.

**(a) Aim of education**—“Realisation of the divine effluence that flows in each being”—in other words, self-realisation.

**(b) Process of education**—Development from within.

**(c) Methods of education**—Helping the child through spontaneous self-activity grow according to the law of development.

*Froebel's fundamental philosophy* : Froebel believed in unity amidst diversity. The whole universe is a unity descended from God, Who is the real, ultimate unity. The universe is composed of smaller units which have separate functions but which function only as parts of the whole. Detached from the whole, they cannot function.

The educational implications of this philosophy were ; emphasis on development of child's innate powers and needs of children at different stages, importance of sense-training, correlation of subjects, self-activity of children and above all, recognition of the relationship between school and society.

*Froebel's permanent contribution* :

(i) Kindergarten system with all the philosophy and psychology behind it.

(ii) Recognition of the importance of self-activity.

(iii) Realisation of the principle of evolution from within.

Modern education has incorporated all the educational implications of Froebelian doctrine of unity amidst diversity and of the theory development.

## *Chapter 10*

### **Scientific Tendency in Education**

#### **Introduction**

It was pointed out while discussing realism that one of the forms of realism, viz., sense-realism, was the precursor of the scientific movement in education that gained a lot of momentum during the 19th century. The incentive to realism in education was provided by the discoveries regarding the universe that took place during the 16th and 17th centuries. More discoveries were made with the passage of time and people became more and more interested in the study of science which revealed to them many glories of the universe. Upto the middle of the 19th century science held a very insignificant place in the school curriculum and the principal emphasis was laid on the study of Latin and Greek literatures. With rapid increase in scientific inventions and discoveries, there came a revolution in men's outlook and they started believing that the excessive emphasis on the study of ancient languages and literature that characterised the curriculum of schools was unjustified. The subject that needed the maximum attention was science, and languages, arts, and literature were pursuits for leisure hours rather than for useful time at school. The leaders of the movement were Herbart Spencer and Thomas Huxley who in their writings vehemently condemned the contemporary notions regarding the study of ancient Latin and Greek literature and consistently tried to mould public opinion in favour of science. With their efforts, science gradually came to acquire a status in school curriculum and in course of time it came to hold a dominant position in the total programme of education in schools and universities.

#### **Characteristics of the Scientific Movement**

By the middle of the 19th century, Europe had made tremendous progress in the realm of science and industry. Consequently, the old ideal of education with its emphasis upon classical learning came to be challenged. It was argued by the advocates of science that the old subject-matter could not enable the learner to live intelligently and that it could not help him in adjusting himself to the new social environment, which was going to change the pattern of society. The content of studies, therefore, came to be severely criticised and emphasis came to be laid on the study of science rather than of classics. The advocates of science placed emphasis on the content of studies. According to them, science and natural phenomenon

formed the most important material for study. The method that was to be adopted for teaching was the inductive method. The movement was thus, an echo of the old sense-realism of the 17th century. Due to the advancement of physical and biological sciences during the two centuries following the sense-realistic movement this new movement assumed greater dimensions and encompassed a larger circle. It is not possible here to enumerate all the discoveries and inventions made in the field of science and to throw light on them in detail. Besides it would not be relevant here. Suffice it to say that the desire for scientific knowledge aroused by the sense-realists of the 17th century and, fostered by the naturalistic tendencies, received a great impetus during the 19th century. The new discoveries and inventions routed out ignorance and superstition and placed human intellect on rational and, hence, on more solid foundations. "What the Revival of learning was to the classical scholars of the 15th and 16th centuries, the movement for scientific knowledge and its application to human affairs was to the 19th." The result was that human outlook was broadened, human sympathies were widened and human life assumed greater dimensions. The new discoveries revolutionised human life and made demands upon education hitherto quite unknown. "During this period natural science rapidly expanded and took the form of application to the problems of labour, production, transportation, communication, hygiene, and sanitation. The reaper, the sewing machine, the printing press, and the type-writer greatly reduced the cost of labour; the steam-boats, locomotive, electric railway, telegraph and telephone linked all parts of world together; anthracite friction matches, petroleum and electric lighting and heating greatly enlarged the comforts of life, and advances in hygiene and medical sciences added wonderfully to the span of human life."<sup>1</sup>

The demands of all the changes upon education were very great. It was strongly emphasised by the new philosophers and scientists that the old classical education had outlived its utility and that it could not meet the new requirements presented by the scientific discoveries. The contents of education were to be changed. Classical education could not equip the individual for the new kind of society. The traditional contents of education had no intrinsic worth. Only a study of natural science would fulfil the requirements of the age and thus, should be the sole subject-matter to be studied. For some time there was a sharp controversy between the advocates of classical studies and those of natural sciences. The severe challenge that was thrown to the classics came from Herbert Spencer in his book titled *Education, Intellectual, Moral and Physical*. The book contains four essays; and the first—"What knowledge is of most worth"—contains Spencer's ideas about the choice of material selected for teaching. Another writer of note who placed emphasis on the study of sciences was Thomas Huxley. These two and others who followed them argued that education must fit a man to live

<sup>1</sup> GRAVES : *A Student's History of Education*.

successfully in the society, which his age brought into being. A man must receive two kinds of education : 'instrumental' and 'positive'. The former is a means for the learning of the latter. Thus, languages, grammar, arithmetic, writing etc., only furnished means for the learning of more useful knowledge which is contained in the social, religious, political, moral, and intellectual world around us. The emphasis which had hitherto been concentrated on instruments, must be shifted to the more positive education, which alone can claim to be called liberal education. Since a liberal education is that which fits a man for his profession and activities in the various spheres of life emphasis on instrumental education would not help in attaining the purpose.

### Herbert Spencer's Ideas on Education

**Aim of Education.** According to Herbert Spencer, "to prepare us for complete living is the function which education has to discharge and the only rational mode of judging of any educational course is to judge in what degree it discharges such function. Our first step must obviously to be classify in the order of their importance, the kinds of activities which constitute human life." Herbert Spencer laid them down according to the following priority list :

- ( i ) Those activities which directly minister to self-preservation.
- (ii) Those activities which, by securing necessities of life, indirectly minister to self-preservation.
- (iii) Those activities which have for their end the rearing and discipline of offspring.
- (iv) Those activities which are involved in the maintenance of proper social and political relations.
- (v) Those miscellaneous activities which make up the leisure part of life, devoted to the gratification of our tastes and feelings.

The ideal of education is complete preparation in all these divisions. Herbert Spencer has, as he himself says, arranged these activities in order of their importance. Regarding the last, he says that since such activities should relate to leisure, they should occupy the leisure time of education as well.

**Curriculum.** (i) For the first kind of activity—physiology, hygiene, physics, chemistry.

(ii) For the second kind of activity—various sciences and arts which help in securing food, clothing, and shelter—mathematics, biology, sociology, physics.

(iii) For the third kind of activity—physiology, psychology and ethics. A knowledge of them would help in the proper caring and bringing up of children.

(iv) For the fourth kind of activity—history, politics, economics.

(v) For the fifth kind of activity—art, music, poetry, etc., resting upon a sure foundation of the knowledge of physiology, mathematics, and psychology.



Herbert Spencer does not propose to condemn any branch of knowledge but he denounces the attitude of people towards the selection of curriculum. He says that people have not chosen material for study keeping in view the aim of education. They are victims of tradition and custom and do not look to the relative utility of more useful subjects. 'In order of time', he says, "decoration precedes dress". People care of decoration but not for dress which is of greater importance. They care for the ornamentation of mind and not for the equipment of the mind. They study classics, merely under the impression that their study is essential not for their intrinsic worth but for their extrinsic effects upon others. Regarding the traditional practices in education, he writes, "If there needs be any further evidence of the rude undeveloped character of our education, we have it in the fact that the comparative worth of different kinds of knowledge has but as yet scarcely been discussed—much less discussed in a methodical way with definite results. For only it is that no standard of relative values has yet been agreed upon ; but the existence of any such standard has not been conceived in any clear manner. And not only is it that existence of any such standard has not been clearly conceived, but the need for it seems to have been scarcely even felt. Men read books on this topic and attend lectures on that : decide that their children shall be instructed in these branches of knowledge and shall not be instructed in those ; and all under the guidance of mere custom, or liking or prejudice ; without ever considering the enormous importance of determining in some rational way what things are really most worth learning. It is true that in all circles, we have occasional remarks on the importance of this or the other order of information. But whether the degree of its importance justifies the expenditure of the time needed to acquire it ; and whether there are not things of more importance to which the time might be better devoted are queries which, if raised at all, are disposed of quite summarily, according to personal predilection. It is true, also, that from time to time we hear revived the standing controversy respecting the comparative merits of classics and mathematics. Not only, however, is this controversy carried on in an empirical manner, with no references to an ascertained criterion, but the question at issue is totally insignificant when compared with the general question of which it is part. To suppose whether a mathematical or classical education is the best, in deciding what is the proper curriculum, is much the same thing as to suppose that the whole of dietics lies in determining whether or not bread is more nutritious than potatoes."

**Criticism of Spencer's views on education.** Herbert Spencer's views on education are criticised on two grounds. Firstly, it is argued that he places too much emphasis on the utilitarian to the neglect of the cultural aspect. Secondly, he thinks education to be a preparation for life and not life itself. Viewed dispassionately, Spencer does not ignore the cultural elements altogether. Only he assigns them a subordinate position. The second criticism is also not very

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sound. For every activity, there must be preparation, and if life is to be a successful activity, education must prepare for it.

**Method of Teaching.** Herbert Spencer's method of teaching does not reveal any originality. The principles he recommended are the same that Pestalozzi and other psychologists had advocated viz., proceed from simple to complex, from concrete to abstract, from indefinite to definite, from empirical to rational and so on.

It should be remembered that Spencer's use of the word 'science' is rather loose. It stands for social, political, and moral sciences as well, and not only physical and biological sciences.

### Thomas H. Huxley (1825-1895)

Another great advocate of scientific studies was T. H. Huxley. In an address on "A Liberal Education" before "a working-men's college", he defines a liberal education as follows :

"The man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of, whose intellect is a clear, cold, logic, engine with all its parts of equal strength, and in smooth working order ; ready, like a steam-engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind ; whose mind is stored with a knowledge of the great and fundamental truth of Nature and of the laws of her operations ; one who is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience ; who has learned to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself. Such a one and no other, I conceive, has had a liberal education ; for he is, as completely as a man can be, in harmony with nature."

Regarding the prevailing literary and classical education, he says that in future it will be quoted "as the stock example of solid stupidity" of the people in the 19th century. Speaking very eulogistically about the achievements of the English nation in history, science, commerce, and trade, he pities the outlook of the English people towards education. "This is", he writes, "what these wonderful people (the English) tell their sons. At the cost of one to two thousand pounds of our hard-earned money, we devote twelve of the most precious years of life at school. There you shall toil or be supposed to toil but there you shall not learn one single thing of all those you will most want to know directly, you leave school and enter upon the practical business life...you will very likely settle in a colony, but you shall not know whether Tasmania is part of New South Wales or vice versa." Then he goes on speaking most trenchantly against classical education which does not help a youth in any sphere whatsoever—political, economical, commercial. Nothing useful can be drawn out of them. "At school and college you shall know of no source of truth but authority, nor exercise your reason-

ing faculty upon anything but deduction from that which is laid down by authority. You will have to weary your soul with work, and many a time eat your bread in sorrow and in bitterness, and you shall not have learnt to take refuge in the great source of pleasure without alloy, the serene resting-place for worn human nature—the world of art.....The British father denies his children all the knowledge they might turn to account in life, not merely for the achievement of vulgar success, but for guidance in the great crisis of human existence.”

Besides Spencer and Huxley, many other advocates of scientific studies came up. All of them criticised the prevalent emphasis on classical education and emphasised the study of moral, religious, political, and social sciences.

A dominant feature of educational development in the 19th century was an increased amount of interest in science. Gradually, teaching of science became an essential part of the curriculum at all levels of education. The impact of scientific inventions and discoveries and growing industrialisation focussed the attention of the people on the essential need for imparting scientific knowledge to the youth. In England, France, Germany, and U. S. A., science came to be taught at the primary, secondary, and university levels. At the universities adequate provision came to be made for the specialised study of scientific subjects. The rapid progress of science during the 19th century gave fillip to the ideas of Spencer and Huxley. The world came to realise the value of science and gave up undue attachment to classics.

## Summary

By the middle of the 19th century, science had made tremendous progress and people became interested in the study of science. The curriculum at the school and university stages, however, was even upto that time dominated by classical studies. The scientific movement in education started with a criticism of the contemporary emphasis on classical studies and emphasised the importance of scientific studies and reform of methods of teaching.

The chief protagonist of the movement was Herbert Spencer. He criticised the current views regarding education and explained his scientific viewpoint which should take precedence over the traditional view. Regarding the selection, he laid down the following priority list :

- (i) The first activities in order of importance are those that lead directly to self-preservation.
- (ii) The second in order of importance are those that indirectly lead to self-preservation.
- (iii) Then come those activities that are concerned with the rearing of off spring.
- (iv) The fourth are those that are related to maintenance of social and political relationships.

- (v) Last of all are the leisure-time activities pertaining to one's aesthetic tastes and enjoyment of beauty.

According to Herbert Spencer's analysis, the subjects that are most important in the curriculum are scientific subjects ; literature, art, music, etc., are fifth in his priority list. He said that subjects should be included in the curriculum on account of their utility. Though Herbert Spencer contributed a lot by his ideas toward furthering the cause of science and arousing interest in its study ; yet the position he gave to aesthetic subjects was not accepted and his views on that point are still criticised.

According to Herbert Spencer, the function of education is to give people equipment and competence for 'complete living'.

Being a naturalist, Herbert Spencer favours the theory of natural consequences in discipline and emphasises the rule of love in place of the rule of awe.

Among the maxims of methodical procedure, he emphasised that the instructional process should follow the principle of 'simple to complex', 'known to unknown', 'concrete to abstract', 'definite to indefinite, etc.—maxims which have been accepted as very important in modern pedagogy.

Herbert Spencer is criticised for his over-emphasis on the study of science and his under-estimation of the value of cultural pursuits. Modern view holds that leisure-time activities are as important as occupational activities. Man does not live by bread alone.

Another thinker who contributed towards the progress of scientific movement was Thomas Huxley who also criticised the over-emphasis on classical subjects and promoted an interest in the study of science.

Since the 19th century, the scientific movement has been gaining strength rapidly and today science has come to occupy its rightful place at the school and university levels. The modern mind does not, however, neglect the importance of cultural and aesthetic pursuits.

# Chapter 11

## Sociological Tendency in Education

### Introduction

While Discussing the Meaning of Education it has been stated that education in the broad sense is a life-long process. It is the result of a constant interaction between the individual and his environment, be it physical or social. Whenever, and in whatever manner, the individual comes in contact with his environment, there is education. As mentioned earlier, education in a particular society during a particular period reflects the idea and culture of that society. Such a process of education is necessary not only for life of the individual but it is also necessary for the continuity of social life. Through education a society passes on to younger generations those ideals, hopes, beliefs, traditions, etc., that it regards of utmost value and which give it life and vitality not only for its preservation but also for its progress. Education provides the necessary nutriment to society and the society has a tremendous responsibility if it wants its education to be nutritious. Educational institutions are responsible to society for proving their worth and usefulness.

When we discuss the functions and purposes of education from social point of view, we refer to the sociological trends in education. Sociology is a science that studies the nature and process of human society and also studies the factors that contribute to its growth and development. From the individual's point of view, the function of education is to provide to each individual opportunities for the maximum development of his personality and from the social point of view it is to enable him to prove himself a worthy member of the society, capable of meeting his obligations to his fellow-beings. Both viewpoints have a significance in a democracy which postulates a balanced education. Here the interests of the individual and the society are inter-wined and interdependent. The study of the relationship of individuals and the society is an important branch of the science of sociology, and the study of education in relation to individuals and society is indicative of the sociological tendency in education.

### Aims of Education From the Point of View of Sociology

The science of sociology has developed a lot since the time of Augustus Comte who founded it. Sociology is the science which studies society in all its various aspects. It will be out of the point

here if a detailed discussion of the science of sociology is undertaken and of what it comprises. That is obviously beyond the scope of this chapter. We are concerned with the function of education that sociology demands. From the viewpoint of sociology, education should prepare the individual for an efficient social life. It should also enable him to participate effectively in the social activities and to choose his due place in the social environment surrounding him. Thus while the psychologists laid emphasis on the individual, and for securing his maximum development, they reiterated on the efficiency of method, the sociologists emphasised the curriculum, social demands, social life and the adequacy of material. The interests of the individuals, if not subordinated, are also not to be placed above the interests of the society of which he is an integral part. Of course the psychological and the sociological movements are not opposed to each other. There is much that is sociological in Pestalozzi and Herbart and Froebel as also in Herbert Spencer and Huxley. Pestalozzi's interest in the betterment of the common people, Herbart's conception of education as a means to form character and the broad conception of his curriculum, Froebel's emphasis on the utility of subjects and their selection from the viewpoint of usefulness—all these reflect the sociological trends in education. Psychological, scientific, and sociological movements have much in common ; it is only as regards their point of emphasis that the former (psychological and scientific) differ from the latter (sociological).

The sociological movement regards education as a preparation for citizenship, enabling the individual to discharge his responsibilities in the economic, political, and social activities of the society. Thus the movement, unlike the individualism of the 19th century, lays stress on the conception of citizenship and aims at enabling the individual to adjust himself to the society. Education has thus a new field of activity which leaves a distinct impress both on the individual and the society. It has to explain to the individuals the complexities of modern social life. He will first discover the problems which affect and condition his life and then seek their solution. This will indicate to him his specific tasks, for whose satisfactory discharge he will exert himself. Education is not to be confined to the study of a few subject-alone but it is to present to the individual an epitomised study of the diversified social life.

"The new work demands a re-adjustment of emphasis upon subjects of instruction, with greater attention to historic, economic, and literary subjects. Education becomes, though indirectly, the force modifying social institutions by bringing about a better adjustment of individuals to one another. Progress is the characteristic of modern life : ability to adjust one-self quickly, and properly to new social conditions is the chief demand on education. This necessitates a knowledge of these changing conditions and ability and willingness to bring about the re-adjustment. These are usually summed up under the term 'good citizenship.'"<sup>1</sup>

<sup>1</sup> MONROE, PAUL : *A Text-book on the History of Education*.

### Function of Education from the Point of View of Sociology

(i) "Education means the universal distribution of extant knowledge."  
(*Lester F. Ward*).

(ii) "It has been said that an educated man has a sharp axe in his hand and an uneducated one has a dull one. I should say that the purpose of a college education is to sharpen the axe to its keenest edge."  
(*Nathaniel Butler*).

(iii) "Education is the organisation of acquired habits of conduct or action and tendencies of behaviour such as will fit the individual to his physical and social environment." (*William James*).

(iv) "The development of socially efficient individual is the ultimate aim of education. That means—

(a) Economic efficiency, or ability to pull his own weight in economic life.

(b) Negative morality or willingness to sacrifice his own desires when their gratification would interfere with the economic efficiency of others.

(c) Positive morality, or the willingness to sacrifice his own desires when their gratification would not contribute directly to social progress."  
(*William C. Bagley*).

(v) "To educate a man means to adjust him to those elements of his environment that are of concern in modern life, and to develop, organise, and train his powers so that he may make efficient and proper use of them."  
(*W. E. Ruediger*).

"Education as a social function in the furthering of the process of adjustment of socialisation."

"It is common place to say that development character is the ultimate end of all school-work. In general, character means power of social agency, organised capacity of social functioning. It means social executive power, and social interest and responsiveness."

(1) The purpose of giving so many opinions of different writers is to impress upon the readers the implications of the social purpose of education. The process of education from the sociological point of view is nothing but preparing an individual for successful participation in social activities. And since the sphere of his social life has now enormously widened it is the function of education to touch its various aspects and to throw light on its most complicated social phenomenon. By preparing a man for an active participation in social life, education should enable him not only to adjust himself to the social environment but it should help also to further the cause of social progress. Progress depends upon intelligence which in its turn can be acquired by knowledge. Education is to provide knowledge so that the individual may be intelligent enough to contribute to its progress and further the cause of civilisation. Since social progress can be made by the joint efforts of all, the advantages of education should be open to all. This leads to the state-control

and state-responsibility of education. It is through state that education can be widely disseminated and social progress made. The state by providing for education can produce good citizens responsive to its needs and also responsible to discharge their obligations for collective good of the society.

(2) Apart from preparation for citizenship, the sociological view regards education as a means of social control as well. It is through education that society controls its members. Of course, the method is not of coercion as that exercised by state. Yet it is more intellectual and rational. Through education, society arouses the moral conscience of man, enlightens his mind, supports his heart, and thus inculcates in him a moral discipline, self-imposed and self-generated.

(3) A third view about education from sociological viewpoint is that education is "the process of social mind". In simple words it means that society has its own tradition, and those traditions can be best preserved by members of society and that only one or two members cannot do that, but all members of society have to do it. This means that the mind of all members which is, to give it a social name, the social mind, is to transmit this inheritance of the race from one generation to another. Of course, the social mind is not a separate entity. It is one social name for the minds of the social beings. Individual minds receive from their predecessors their social inheritance through education. They transmit it to the other generation with their own contributions. For this purpose, they should firstly move in society and adjust themselves for that purpose in the social environment and, secondly, exert themselves so that what they pass on to next-generation does not go without the justification of having been in somebody's possession before.

(4) Lastly, but most importantly, education is 'the method of social evolution'. It is through education that society receives its inner force and energy and moves outwardly as well as inwardly towards a greater and higher plane of evolutionary process. This process of social evolution is quite similar to organic evolution and is governed by the same uniform law of cosmic evolution. Just as in the organic world adaptation to environment brings out evolution, so also in the social world, adaptation to social environment through education brings out human evolution. Individual evolution results in social evolution and since human evolution is marked off by self-consciousness and is characterised by a will to evolve further, social evolution grows bigger and bigger in volume and richer and richer in quality. Education thus becomes very important from this point of view because without education there can be no human evolution and hence no social progress. That is why the sociologists throw the responsibility of education upon the state.

### **Sociological Expansion of Education**

The sociological influence in education was manifest in the establishment of two types of schools, one of which had come into being



immediately after Pestalozzi and was marked by the establishment of philanthropinum by Basedow. The two types were :

(i) Philanthropic schools set up by private entrepreneurs and liberally subsidised by state.

(ii) State schools completely directed and financed by states which accepted the responsibility of imparting education.

The first kind of school was the result of the philanthropic motive contained in the writings of Pestalozzi and the naturalism of Rousseau. The initiative was taken by Basedow who set up the 'Philanthropinum' in 1777 on being granted funds by Prince Leopold of Dessau. This school attracted the notice of many visitors and soon gained popularity. In 1787, Dr. Andrew Bill and Joseph Lancaster started monitorial schools. They aroused the interests of the English people and government to support the kind of schools they had started. The training of teachers for such schools was started. In 1799 many infant schools were started and for this work Robert Owen deserves much credit. Many societies were formed and primary education was widely diffused.

The infant school movement believed that the growth of individuals and progress of the society were not possible if the society was deformed and if it did not provide healthy environment to them. This infant school movement should not be taken as the same as the Philanthropic movement. The latter originated in Germany, and the former in France. From there the idea was taken to England and thence to America where infant schools were established by the middle of the 19th century.

The motive underlying this movement was the determination of the pioneers to check evils of factory system. For that purpose they provoked parliaments to pass child labour legislation from time to time, to stop child exploitation and to look to their moral welfare so that they might be good citizens of State. The reformers had to carry on an incessant struggle for rescuing the small children from neglect, abuse, mutilation, excessive labour, heavy punishment, and slavery. The infant school movement was one part of that great movement which aimed at the amelioration of the children's lot, which was a pre-requisite for good citizenship and social efficiency.

### **Contribution of the Sociological Tendency in Education**

In modern education, the sociological point of view is reflected in widening the scope of curriculum, attaching importance to co-curricular activities, regarding school as a miniature society where all the activities are rehearsed. The sociologists hold that the programme of education should be life-centred, and that the aim of education is to foster efficient citizenship among the pupils. Modern education holds a balance between the individual and social claims in education and regards their interests as closely bound with each other.

The sociological movement is not concerned with the reform of education ; it keeps rather the reform of the whole society within its

purview. In the beginning, the movement for reform in education from the standpoint of public welfare was started in Germany, but the problems of social welfare gradually cropped up in many European countries where industrial revolution made progress. Consequently, the movement for reform of education with a view to eradicate social evils became popular as a part of a bigger movement of social reform. Education, according to the sociological viewpoint, aims at strengthening the social structure and through that improving conditions of living and growth of all individuals. This view is dominating our outlook today as well.

### **S u m m a r y**

Sociology deals with the study of relationships between the individual and society. The origin of the science of sociology might be traced to the origin of human civilisation but sociology as a science did not make much headway until the 19th century.

During the 18th and 19th centuries science had made tremendous progress and the new discoveries and inventions considerably changed the conditions of living. With the increase in knowledge, the complexities of life also multiplied and the necessity of maintaining a close relationship between the individual and the society came to be felt. Many problems of living also cropped up in the form of social evils and they demanded urgent attention. Consequently, the science of sociology received an ever-increasing impetus.

According to the sociological viewpoint, the aim of education is to make an individual a worthy member of society. This implies acquisition by the individual of those virtues, qualities, habits, attitudes, and traits of character that would enable him to be an efficient member of the social group. Education is regarded as a means of social evolution and a process of social regeneration. It is also considered to be a means of social control. The process of social regeneration and development is inconceivable with education. In a democracy, where people at large are involved, education is a 'must'.

The writings of Rousseau, Pestalozzi, Herbart, Froebel, etc., also contain elements of sociological viewpoint in education.

## Chapter 12

### Eclectic Tendency in Education

#### Introduction

During the Preceding Chapters we have discussed some philosophies and tendencies that have influenced educational thought from time to time. The various philosophies of education have determined the ideals of education for the societies that accepted them and the tendencies have exercised influence on the contents and methods of education. As we look at the different educational philosophies, we find that in certain respects they are in sharp contrast with each other while in certain other respects they have many common elements. The present trend in education is to harmonise the differences among different educational philosophies and formulate a general philosophy of education in which the useful and acceptable features of different philosophies and tendencies in education are harmoniously blended. We live in an age in which dogmatic adherence to a single principle or philosophy might be harmful. In a continuously changing world it is not safe to stick to one dogma, creed, or belief. Values of life are fast changing, almost as rapidly as conditions of living. Our ancestors could not imagine the conditions of living we have at present, and we cannot predict with any certainty what conditions of life will prevail when our children grow up. It is imperative, therefore, that we do not adhere to rigid beliefs and fixed-for-ever ideologies, rather we acquire a dynamic outlook and mental flexibility so that we change our behaviour as changing conditions demand them.

Another important feature of human thinking during modern times is to iron out differences between conflicting ideologies and to blend them harmoniously into a new form. This tendency to harmonise diverse elements and obtain a new form in which they are properly fused is called eclectic tendency. It has come to characterise educational thinking in recent times as it has characterised the entire human life. Let us examine in detail with comments and implications the eclectic tendency in education.

#### Eclecticism and Modern Life

'Adjustment' is a necessity of life during modern times. The rapid advances in the various branches of human knowledge, the tremendous progress that science has made and that has conse-

quently revolutionised human life and human thinking, the conquest of time and distance—all these have brought mankind closer and closer and destroyed the isolationism of the past centuries. Now we cannot live by ourselves ; we have to live in mutual co-operation. We cannot think, feel, and act completely independently of others. The world is becoming smaller and smaller, and the barriers that formerly separated nations are rapidly giving way. Under these situations of life, we have to learn the lesson of living together and creating an atmosphere in which all people realise the need of mutual co-operation. In other words, we have to set up conditions of living wherein youngsters learn the ways of gracious and harmonious living, wherein they shake off their narrow prejudices and beliefs and develop an openness of mind and breadth of vision, wherein they learn lessons of co-operation, tolerance, and mutual give-and-take, in short, wherein they feel that they are members of the brotherhood of mankind and they have responsibilities not only to their small village or society, or country but towards the entire humanity. Only when we organise our educational institutions to foster this kind of outlook, can we hope to end those mutual jealousies and ideological conflicts that at present are threatening nations and human civilisation.

Diversities of thoughts and conflicts in ideologies have always characterised human civilisation and they must be present in all cultures if they are to make any progress. What is important is the recognition of the value of adjustment in the midst of conflicting ideologies and factions in an attempt to resolve differences through peaceful means.

The different cultures today present a blending of several cultures. We can very well see the influence of this co-mixing in our own culture—our ways of living, dresses, manners, customs, traditions, hopes, beliefs, etc., etc. Our life reflects a mixing of various elements some of which are indigenous and some extraneous, some inherited from our ancestors and some borrowed from others. In the complexity of modern culture of our own country it becomes difficult to find out from which source a particular element has crept into it. This is true not only of Indian culture but of other cultures as well. In the field of art and architecture, music, painting or drawing, in our modes of thinking and behaviour, we find a fusion of diverse cultures which have so harmoniously been blended that it is difficult to tell them apart. This trend toward fusion of useful elements from different sources in our culture is termed eclecticism and it has come to characterise our educational principles and practices as it has characterised our whole way of living.

### **Eclecticism in Modern Education**

With a view to finding out how the eclectic tendency has come to influence our thinking regarding education, we might briefly study in what way it is reflected in the various aspects of education.

**Aims of Education.** The principal aim of education, broadly defined today, is to provide the individual maximum opportunities

for his development so that along with the development of his personality he also acquires an equipment and proficiency to contribute towards the development of the society of which he is an integral part. Individual development and social efficiency are correlative aspects of any educational programme. This view regarding the purpose of education is not influenced by anyone particular philosophy of education ; rather it is a view to which support is given by all philosophies of education. When we think about the aims, purposes, and values of education, we do not feel obliged to one particular school of thought or to certain educational philosophers ; rather, we think of these on the basis of the cumulative experience of the human race. The aims that we have laid down and the values that we respect are indicative of our acceptance of the worthy features in all philosophies of education and in the thoughts of all educational philosophers from Plato to John Dewey.

**Methods of Teaching.** A similar attitude is discernible in the methods of teaching. When we talk of flexibility, adaptability, and suitability of methods, we combine in our attitudes the opinions of Rousseau, Pestalozzi, Herbart, Herbert Spencer, Dewey, and many other educators who have influenced the course of educational thinking at different periods in history. The concept of child-centred education, respect for the personality of children, sympathy with the child, value of love in discipline, play-way, learning by doing, freedom in education, etc., are some of the salient features or methods of instruction advocated today, and they trace their genesis to the writings of several educational thinkers, e.g.—

(i) Making educational methods flexible and progressive, introducing play-way in education, learning by doing, importance of direct experience in learning—these are some of the ideals which are indicative of the influence of the pragmatist's viewpoint in education.

(ii) Correlation of studies, organising and grading curriculum making the process of education interesting and stimulating—these are some of the principles advocated by scientific and psychological tendencies in education.

(iii) Training of teachers was emphasised by all educators who led the psychological movement in education. It is being constantly realised that since education is an art, it is not possible for an amateur to impart it successfully.

(iv) The changes that have taken place in our outlook regarding the conception of discipline and the idea that the personality of the child has to be respected, that true discipline is based on love rather than on fear, are completely modern ideas which were advocated by Rousseau and later on expounded and supported by the leaders of the psychological movement in education.

(v) The broad conception of curriculum is the result of the concept of life-centred education which has been emphasised by the realistic and pragmatic philosophies of education. By curriculum

we do not mean today academic pursuits only ; actually, we think of curriculum in terms of the total experience that a child receives at school. This conception of curriculum also goes along with the democratic conception of education which aims at giving children not only certain knowledges but also certain skills, virtues, and attitudes which can enable them to become efficient citizens of a democracy.

(vi) The increasing emphasis on co-curricular activities and the changed ideas regarding their place in the school programmes are again indicative of the influence of life-centred education.

(vii) The sociological tendencies in education have greatly influenced our thinking regarding educational policies and programmes. The trends towards making diversified curricula, establishing multi-purpose schools, maintaining a balance between liberal and vocational education, making education responsive to the needs of the society, rejecting outmoded practices and adopting progressive and dynamic ways—these all indicate that education is a necessity for the social life, that it is a social function and it must meet the needs and demands of the society that plans it. The concept of education emphasising individual and social welfare is a blending of the psychological and sociological tendencies in education.

(viii) The function of educational institutions today is not only to give youngsters knowledge of certain facts contained in books, but it is to turn them into integrated personalities responsible and socially conscious to take part in various activities of the society of which they are members. The schools as we visualise them today are to be miniature societies incorporating the ideals and practices of a larger society and giving education a social character and value. This concept of school is in conformity with the demands the sociological trends in education and the concept of democratic of education.

(ix) The growing interest in expanding programmes and facilities of education for masses is a sign of the popularity of the democratic conception of education. To make it possible for democracy to function successfully and efficiently it is essential that opportunities for education are extended to each individual and as many facilities provided to him as can enable him to develop his personality according to his interests and capabilities. The state has come to acquire a very significant role in the education of children. In our Constitution as well it has been laid down that the state shall assume the responsibility of providing free and compulsory education for all children upto the age of fourteen. Education, as will be discussed in details in the next chapter, is an instrument of democracy and therefore, the increasing awareness on the part of the state of its responsibility for education of children is characteristic of the democratic philosophy of education.

From all that has been said above, it is clear that the conception of education today is very broad and that our educational thinking in its totality has been affected not by one single philosophical

thought or tendency but by the cumulative experience of past generations in the field of education. Our educational ideals and practices may consequently be traced to various sources all of which have been harmoniously blended to determine the present-day educational principles and practices. This tendency to draw inspiration from various sources and to borrow from each what might be useful under the present situations and to fuse them all so as to give them a form in which the distinctive individuality of each is merged in the collectivity of the whole without losing sight of the value of each is termed eclecticism, and is characteristic of the present trends in education.

## Summary

'Adjustment' is the key to success in the present-day life which is very much complicated. The conditions of living today are very different from those we had only two decades ago. Science has made tremendous progress and men and women all over the world are coming closer and closer. Science has also brought about changes in our attitudes and outlook on life. In addition to the rapid advances made by science, we have also to face complexities of different cultures, and their diversities as we come in contact with people of different parts of the world. We cannot live in isolation and we must learn to live with others. This makes it necessary for us to learn the value of adjustment. Conflicts are to be avoided and life is to be lived graciously and harmoniously.

Eclecticism is a term used to denote an outlook which does not conform to one single philosophy or principle but which believes in a fusion of all worthwhile ideas, concepts and practices, whether they relate to individual ways of living and thinking or to group life. The diverse elements have a utility of their own if they later effectively to new situations which do not run contrary to the spirit of other ideas already accepted. Eclecticism is characteristic of the present-day modes of living, thinking, and behaving. We do not stick to one rigid or fixed dogma, creed, or belief, but on the other hand, we express through our behaviour and thinking, in our dresses, manners and concepts, in our relationship with others, our adherence to a comprehensive philosophy which is a harmonious blending of several philosophies and cultures. In education, we do not follow any dogmatic approach, nor do we exhibit boundless regard for one single doctrine; rather, we believe in borrowing from, and accepting, useful features of the diverse educational philosophies and tendencies and harmonising them for our purpose so as to help ourselves in preparing policies and programmes for meeting the needs of our society. If we analyse the trends in present-day education, we find that their origin is traceable not to one school of philosophical thought or to one movement in education but to different educational philosophies and movements. Idealism, naturalism, pragmatism, and psychological, scientific, and sociological tendencies—all

these have been harmonised to give education today its present shape.

The eclectic tendency in education reflects itself in the aims of education, contents and methods of teaching. Present-day tendencies in this respect are not specially attributable to a single or particular school of thought or educational philosopher, but to the cumulative experience of the human race. They have taken the best and the acceptable out of many sources, presenting them in a unified and coherent educational philosophy as regards its aims and procedures of instruction.



## Chapter 13

### Democracy and Education

#### Introduction

In a previous chapter we have emphasised that the organisation of institutions, in any age must conform to the spirit of the times and the dominant social faith permeating the social structure and directing its course. In a totalitarian state, all institutions will aim at fulfilling the totalitarian ideal, but in a democracy they will have to be so organised that they fulfil the ideals of democracy. All institutions social, political, economic, religious, educational, and others must be organised in a democracy from the democratic standpoint. Much friction and confusion will arise if the institutional organisation runs counter to the ideals of democracy. The philosophical foundation of educational theory and administration will, therefore, be modified in a democracy by the social and political ideals that people cherish and which they want to consolidate. Educational institutions, like other institutions, are also a species under the genus, social institutionalism, and they are part and parcel of the general social fabric. This relationship is meaningful. "Having a common origin in the national mind, the institutions of each epoch, whatever be their special functions, must have a family likeness."<sup>1</sup> Society establishes and maintains different types of institutions for giving it energy and contributing to its continuity through the process of transmitting its beliefs, ideals, hopes, ambitions, etc., to the coming generations. These give flesh and blood to the society and keep it alive. Unless the different institutions conform to the ideals of the society and meet the demands that society places on them, they will fail to contribute to the welfare of the society and consequently, will have no right to exist. Educational institutions, likewise have to share this obligation and they must conform to and operate in harmony with the evolving social patterns.

Our country has only recently become independent and the people have decided to set up a democratic form of government. It is imperative now that as independent citizens of a democracy, the people of our country realise the importance of democracy and the demands that it places upon the individual and the society. Educa-

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1 HERBERT SPENCER : *On Education*, p. 67.

tion has to play a great role in fostering and strengthening the ideals of democracy. Education is the weapon of democracy and a democratic structure can last only if it is supported by an enlightened and educated citizenry. This necessitates a sound programme of democratic education for the youth of the nation and the provision of an education to make them efficient citizens of a democracy.

Education in a democracy is not concerned with the imparting of bookish knowledge only, but it is concerned with the all-round development of human personality—physical, intellectual, and spiritual. For the fulfilment of this ideal education in a democracy should be so organised that an individual is able to secure the fullest development of his personality and, at the same time, acquire those virtues, dispositions, attitudes, and traits of character that go to make him a worthy member of a democratic society. A democracy is sustained only by the worth of an individual and its continuance can be assured by the collective contribution of all the members of the society. It should always be remembered that democracy is not a form of government only ; rather, it is a way of life. It is a social faith which the human race has nurtured fondly for thousands of years. It is not just a form of government only : it is that, but it is also “a kind of economy, an order of society and a mode of associated living, of conjoint communicated experiences”. Wherever democracy has proved unsuccessful it has proved so because people kept it confined to votes, elections, parliaments, etc., etc. It never went into the life-blood of the society and was never accepted as a principle of living together. Unless democracy embraces all human relationships, unless each individual of the society can think, act, and feel in the democratic way, unless people establish faith in the ideals of democracy, it would be an empty dream to think of the success of democracy. In this chapter, we shall briefly discuss the ideals of democracy and also examine the relationship between education and democracy and analyse the role of educational institutions in supporting the democratic ideal.

### Democracy : Meaning and Significance<sup>1</sup>

Democracy, to use the famous phrase of Abraham Lincoln, is ‘government for the people, of the people, by the people.’ There cannot be a more comprehensive definition of democracy than this ; yet there can also not be a more restricted use of the term ‘democracy’, if by ‘government’ we mean administration of state affairs only. To give democracy its real meaning and significance, the use of the term ‘government’ will have to be extended to all our social, economic and cultural activities. As has already been mentioned, democracy is not a form of government only ; it is a way of life having political, social, economic, and moral aspects. It is not concerned only with the external framework of social and political institutions only ; rather, it is vitally concerned with the

<sup>1</sup> Ref. : GAIND & SHARMA : *School Administration*, Chap. ‘Democracy & Democratic Administration’.

behaviour of individual members of a particular society. In theory, democracy is a very comprehensive principle which embraces the different phases of life and seeks to govern all human relationships. It cannot function effectively unless it permeates the whole life of the society and governs the behaviour of each member of that society. True democracy rests upon the ideal that human life has a value and that it is not compartmentalised to political sphere only. "The causes of destruction of political democracy in countries where it was nominally established are complex. But of one thing we may be sure that wherever it has fallen it was too exclusively political in nature. It had not become part of the bone and blood of the people in daily conduct of life. Democratic forms were limited to parliaments, elections, and combats between parties. What is happening proves conclusively that unless democratic habits of thought and action are part of the fibre of a people, political democracy is insecure. It cannot stand in isolation. It must be buttressed by the presence of democratic methods in all social relationships."<sup>1</sup>

### Why Suspicion about Democracy ?

There are many people who are skeptical about the success of democracy and to a certain extent their suspicions are not unfounded. So long as democracy remains confined to political sphere only there are bound to be plenty of doubts about its successful functioning. Yet it has to be admitted that a democratic environment is alone the most congenial environment contributing toward individual development and social progress. History records that periods of human progress and prosperity have occurred only when human mind has remained free from the trammels of regimentation, control, and authority. Periods of suppression and repression stifle the growth of independent thought and denial of liberty and right of self-determination will only demoralise a nation. Liberty, equality, and fraternity have been the most sacred possessions of man since the dawn of human civilisation, and if in a certain period of history, they were snatched away from man, it was never a voluntary surrender and man could never reconcile himself to their loss. What gives these ideals their intrinsic worth is the fact that development of personality cannot take place without the existence and recognition of these ideals by the society.

If democracy is so essential for good and gracious living and cultural upliftment why are people skeptical about it ? In seeking an answer to this question, we may start first with the assertion that democracy has proved unsuccessful and invited criticism from many quarters because people have kept it confined to the realms of government only. Democracy, as has been mentioned above, can never be successful if it does not become an inseparable part of the

<sup>1</sup> DEWEY, JOHN : *Democracy and Educational Administration, School & Society* (April 3, 1937), p. 462 : Quoted by Saucier, W. A. in *Theory and Practice in Elementary School, Chapter III*.

lives of people and if it does not come to govern their thinking, feeling, and actions. It is "a vast and complex cultural achievement in the sphere of human relations and social values. Like all man's finest achievements, it is extremely delicate and fragile, difficult to maintain at the highest level of excellence and easy to let follow a course of gradual degradation. Democracy exists only in the patterns of behaviour, feeling, and thought of people. Let these patterns be destroyed and democracy itself is destroyed."<sup>1</sup>

Another factor which explains the existence of growing suspicion regarding democracy is that democracy has not yet acquired a religious sanction to exist within the fold of religion. Once people cease to believe that democracy is a human religion that it has a religious fervour which it carries, that it is a part of their worship and devotion, that it is the best kind of prayer that a man can offer if he is to be called human—once religious traditions and practices accept the value of the democratic way, people would become more and more inclined to admire it. Unfortunately, the attitude of religious authorities in the past has been more dogmatic, authoritarian, and dictatorial rather than democratic; consequently, democratic traditions have not found much favour with religious bodies. The truth is that democracy is essentially a human religion and it should be taken as a culture rather than as a principle for organising social, or political or any other institutions. To quote Horne: "Democracy has been described as religion applied to politics and the 'kingdom of heaven' has been described as democracy applied to religion." If we take democracy in this vast sense, there would not be any grounds for suspicion against its successful functioning.

Another charge that is frequently levelled against democracy is that it puts mediocrity in power, who quite usually abuse freedom with the result that able and competent persons do not desire to involve themselves in party politics and other group affiliations; rather, when they see that their opinions are going to be at par with those of the majority which is often composed of mediocre persons, they take a detached attitude and thus, the nation is deprived of the benefit of experts' experiences. This charge against democracy is irrefutable but it is only then when: (i) we confine democracy to political sphere, (ii) and when we do not take adequate efforts to educate the masses. It has been repeatedly emphasised that democracy cannot function if the people who compose a society are not enlightened and if the society and the state do not endeavour to make them enlightened. An unenlightened democracy is regarded as the worst form of government. If people are enlightened, if they can think, feel, and act freely, if they can arrive at judgments independently and decide lines of action at their own discretion, if they can know what is truth and what is propaganda, if they have openness of mind, clarity of vision, and largeness of heart, if they have those qualities which an enlightened citizen of a democracy

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<sup>1</sup> *Education of Freeman in American Democracy*, p. 48.

should have in varying degrees, there is no reason why people should not have faith in the worth of democracy. The belief that in a democracy experts' opinions are not valued and that experts do not have any incentive to give benefit of their experiences to the nation, is founded on hasty generalisations. In fact, experts have greater opportunities for making use of their knowledge in a democracy than they have in a totalitarian state. A society which envisages equal opportunities for all, and which endeavours to secure essential conditions for the fullest development of all its members, where there is ample freedom for the communication of ideas, where there is no favouritism or prejudice but where decisions are reached in a fair and objective manner, no distinctions between man and man can exist and each person has an opportunity to give his best to the society.

### Ideals of Democracy

The following ideals are basic to democracy :

(a) Each individual's personality is to be respected and it has to be recognised that individuals are "more precious than the earth on which they live, more precious than the food and clothing that sustains and warms them, more precious than the farms and factories and ships by which they gain their livelihood, more precious than the paintings and the statuary and symphonies and all the great works of art by which they are inspired".<sup>1</sup> Faith in the worth of human personality and a sacred regard for that are the pillars of the democratic creed.

(b) All individuals have a right to participate in all affairs that concern them. "Democracy demands that each human being be dealt with by his fellows as a living, growing, and potentially flowering organism that has right to be participant in decisions that stand to affect him."<sup>2</sup>

(c) Each individual has freedom of thought and expression. He has also a right to criticise within reasonable limits matters that his own self does not approve.

(d) Freedom and equality are the watchwords of democracy. All individuals have a right to share equally the entire possessions of the earth. No single individual or a group of individuals is privileged to monopolise them. Each individual possesses the right of taking his share out of the entire heritage of humanity in proportion to the labour and endeavour he puts in.

(e) Democracy also upholds that each individual is capable of thinking for himself and of utilising the available resources for developing his personality. "It affirms not only that men *should* but also that they *can* rule themselves."<sup>3</sup> Democracy believes in the capacities of individual men and women.

<sup>1</sup> *Educational Policies Commission, op. cit.*, p. 34.

<sup>2</sup> MORT, PAUL, R. : *Principle of School Administration*, p. 99.

<sup>3</sup> *Educational Policies Commission : op. cit.*, p. 34.

(f) Respect for individuals implies that the interests of the minorities are to be safeguarded. A democracy where the majority party has always the upper hand and where the interests of the minorities are always in danger, is a mockery of democracy. True democracy believes in eradicating all distinctions of caste, creed, and colour, and creating an atmosphere, where racial culture and political minorities are tolerated and respected. It does not admit of bigotry, provincialism, parochialism, intolerance and all those social evils which destroy a socially healthful environment and hinder individual development and progress. Democracy regards individuals of supreme worth and endeavours to secure for each conditions for his development.

(g) Democracy believes in methods of peace and affirms its faith in the dictum that peace hath its victories more glorious than war. It also affirms that human conflicts, jealousies, antagonisms, and long-drawn rivalries can all be settled through peaceful measures. At every step in life., there is struggle and conflict ; many human purposes may be cross purposes ; interests might clash, some might suffer while others might gain. Yet all conflicts have alternative solutions, and in place of bayonets and methods of violence, healthy criticism, exchange of views, intellectual appreciation of each other's ideals and viewpoints, mutual give-and-take, respectful attitude towards others' interests and ideas, tolerance and mutual goodwill—these may successfully and effectively be utilised for ironing out all kinds of differences. Methods of peace are always more effective and more enduring than those of war, and democracy achieves peaceful solutions to all problems that endanger security of human life and existence.

(h) Democracy welcomes and encourages all honest differences of opinions. By methods of discussion and persuasion, conflicts are resolved and decisions which are mutually acceptable can be arrived at. "Democracy has often been described as a great dialogue between present and past, between diverse points of view among men with different backgrounds and experience."<sup>1</sup> Democracy does not draw its force from arbitrary will, but it is the general will of the people at large that supports and sustains it. A strong public opinion has great significance in a democracy. In proportion as the structure of government gives force to public opinion", writes Washington in his farewell address, "it is essential that public opinion should be enlightened. Democracy is inconceivable without it".

Two points have to be made clear before concluding this discussion about the ideals of democracy. Firstly, it should never be understood that by granting freedom to individuals democracy does not exercise any check upon unrestricted use of freedom. Grant of freedom does not mean abuse of it for self-aggrandisement and selfish

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<sup>1</sup> KABIR, HUMAYUN : *Educational Reconstruction of India*, p. 208.

ends. Liberty is not licence and an individual has the right to freedom only so long as he can make proper use of it. The essence of freedom is mutual adjustment, reciprocal accommodation of interests, tolerance, mutual give-and-take, fair play, justice, and co-operation. "Liberty", wrote A. G. Gardiner in an essay, "is not a personal affair, it is an accommodation of interests." This concept of freedom has to be very well understood by the youths of our country which has only recently gained freedom and where people are likely to abuse it because they do not understand its true significance. Freedom does not mean absence of restraint, and if individuals cannot put checks upon themselves, the society or the state must put restraint upon their unrestricted behaviour if it is likely to endanger the interests of others. Secondly, the concept of equality in democracy does not mean equal distribution of opportunities among all persons whether they are capable of availing themselves thereof or not. We all know that no two individuals are alike in all respects, that there are individual differences, that some are more capable and some are less, that all people cannot benefit from opportunities to the same degree because of individual differences. Some people are physically or mentally handicapped, while others are superior in many respects. Under these situations it is necessary that opportunities are not indiscriminately distributed whether one is able to make use of them or not. "In addition to the right to participate, democracy connotes 'capacity to participate' as well and 'democracy as equal opportunity for all may be an empty concept'. Equality of opportunity involves provision for all of a physical and cultural environment which may enable all individuals to develop their personalities in accordance with the limitations of their powers and potentialities. Democracy believes in grant of opportunities to an individual only to the extent to which he is capable of making use thereof.

### The Democratic Way

Democracy, as is obvious from the foregoing discussion, is a way of life and to practise it is to think, feel, and act in a democratic manner, which means that the individual should think independently and should exercise his judgment freely with regard to all social, economic, and political questions. He should also have a broad and cosmopolitan outlook which implies that he should not be a victim to narrow patriotism, fanaticism, or bigotry of any kind. He should act democratically, that is to say, he should be able sift truth from falsehood, justice from propaganda, and behave as a democratic citizen exercising his judgment in all problems of life coolly, independently, reasonably, and dispassionately. He should move out of the narrow grooves of tradition and dogma, yet at the same time, be not waylaid by the glitter of new-fangled ideas and conceptions. He should cultivate a scientific outlook and apply his wisdom to all problems of life. "To be effective democratic citizen should have the understanding and the intellectual integrity to sift truth from falsehood, facts from propaganda, and to reject the

dangerous appeal of prejudice and fanaticism. He must develop a scientific attitude of mind to think objectively and base his conclusions on tested data. He should also have an open mind receptive to new ideas and not confined within the prison-walls of outmoded customs, tradition, and belief. He should neither reject the old because it is old, nor accept the new because it is new, but dispassionately examine both, and courageously reject whatever arrests the forces of justice and progress."<sup>1</sup>

### Democracy and Education

Education is the weapon of democracy and without good education for all, democracy will never be successful. Only an enlightened citizenry can support and defend democracy. Education will enable individuals to understand their duties and responsibilities and inspire them to act intelligently as members of a democratic social order. Educational institutions in a democracy have tremendous responsibilities, and it is only through a well-organised programme of education that the attainment of democratic ideals, of which a mention has been made earlier in this chapter, is possible. Education in a democracy does not mean only instruction in bookish knowledge; rather, education from democratic standpoint has a very broad meaning and it relates to the all-round development of the individual so that he can make full use of his powers and potentialities for his progress and can also contribute towards the progress of the society. The view of education that emerges from this concept "transcends the narrow academic approach and broadens out into an education for living, i. e., an education to initiate the students into the many-sided art of living in a community".

(a) **The educational ideal.** No other term can better express the ideal of democratic education than the term 'worthy citizenship' which implies recognition and fulfilment by an individual of the obligations towards himself and towards his fellow-beings. We call an individual a worthy citizen when we find him utilising his physical, intellectual, and moral capacities for his own advancement as well as for the advancement of the society of which he is a member. Such an individual will certainly be contributing towards the furtherance of the idea of world citizenship as well. For the realisation of this ideal of education, we shall have to look at education from a broad standpoint. Bookish knowledge will not be sufficient to equip an individual with a capacity to discharge his responsibilities in a democratic society. Books will not teach him how to live graciously and harmoniously with others. 'No education is worth the name which does not include the qualities necessary for living graciously, harmoniously, and efficiently with one's fellow-men. Among the qualities which should be cultivated for this purpose are *discipline, co-operation, social sensitiveness, and tolerance*.'"<sup>2</sup> The ideal of

<sup>1</sup> Govt. of India. Ministry of Education : *Report of the Secondary Education Commission* (Oct. 1952, June 1953).

<sup>2</sup> *Ibid*, p. 25.



worthy citizenship implies not only acquisition of certain knowledges and skills but also the acquisition of those attitudes, dispositions, skills, and traits of character that enable an individual to partake successfully of associated living, and to be able to contribute to its richness and growth. Our whole conception of education in a democracy will have to be oriented and we shall have to look at different aspects of education from a broader standpoint.

**(b) Curriculum and methods of instruction.** Our attention is now drawn towards curriculum planning and evolving methods of instruction for the realisation of the democratic ideal of education. It may be stated that for the attainment of democratic objectives, we shall have to revise our conceptions of curriculum and also evolve dynamic methods of teaching rather than to stick to rigid, stereotyped, and inflexible instructional procedures. Education in a democracy is for life adjustment and the traditional methods of organising the curriculum will not serve the needs of the individual and the society. In a broad sense today, "curriculum does not mean only the academic subjects traditionally taught in the schools, but it includes the totality of experiences that a pupil receives through the manifold activities that go on in the school, in the class-room library, laboratory, workshop, play-grounds, and in the numerous informal contacts between teachers and pupils. In this sense, the whole life of the school becomes the curriculum which can touch the life of students at all points and help in the evolution of a balanced personality."<sup>1</sup>

Formerly, the curriculum of our schools was narrowly conceived. It was confined merely to informational contents and its main emphasis was on isolated learning. With the change in the conditions of life and in the context of our existing socio-economic and political conditions, our curricula for children have to be broad-based to equip them to meet the challenge of the newly emerging social and political life. Today curriculum is regarded as pertaining to all such matters as the purpose of instruction, the methods of teaching, materials of instruction, organisation of instruction, selection of out-of-class activities, their organisation, programmes of social service, community survey, etc. etc., "Curriculum programmes should be concerned with living and learning conditions in the school and in the community. Planning should be based on the needs of society and the interests of pupils. Educational programmes should emphasise moral responsibility and prepare children for the complexities of modern life." Curriculum change "should be devoted to improving democratic processes, using what is known about learning and growth, working with community and using its resources in improving curriculum planning and teaching, evaluating the curriculum, the teaching and educating for international understanding and defence of freedom."<sup>2</sup>

<sup>1</sup> *Ibid*, p. 80.

<sup>2</sup> *Education and Psychology*, Dec. 1956, Vol. I, III, No. 4. *Vocational Guidance in U. S. A.* by M. W. SKATKIN.

With the increase of enrolment in our schools and the enormity of the task of catering for the needs of children with different interests and abilities it has become necessary to make provision for a diversified curriculum in schools. "The task of educating so many children at so many different educational levels with such a variety of abilities, needs, and goals, requires a completely different approach. With this increase in a diversified school population, broader curricular programmes are needed. Emphasis should be placed on the total development of the person as being equally important as the intellectual and the academic. Such a curriculum will acknowledge that the social responsibilities of education must present situations where problems are relevant to the problems of living together, and where observation and information are calculated to develop social insight and interest."

With the changed conception of curriculum, the methods of instruction will also have to be changed. Teachers in a democracy will realise that only those methods will help them in handling the youths and initiating them into the activities of the society which are "psychologically and socially sound and raise the *whole* quality of their (children's) life." In an essentially dynamic and evolving society, rigid and fixed systems and methods will be misfits. Our methods of instruction, therefore, will have to be flexible and progressive so that boys and girls receive the necessary motivation to participate effectively in individual and group projects. The traditional methods and instruction will help little to raise the tone of the individual's life and social environment.

No phase of secondary education in a democracy is more significant than the selection and organisation of the curriculum and its presentation to pupil in a way that they get real stimulus and incentive for learning things. It is not possible within the limits of this chapter to analyse in detail the weaknesses of the curriculum of our secondary schools today, which is largely bookish, rigid, examination ridden, narrowly conceived, bulky, unwieldy, unbalanced, and too much academic, having little provision for vocational and technical proficiency. It would, however, be relevant here to enumerate the general principles of curriculum construction for schools in a democracy :

(i) Curriculum for schools in a democracy should include the totality of experiences that a child receives at school.

(ii) It should be sufficiently broad-based and flexible enough to meet the needs of children of different interests and abilities.

(iii) It should be vitally related to the needs of the community and should make full use of local resources.

(iv) It should train children not only for work but also for leisure.

(v) It should be on an integrated system, unified in approach, and correlated with the experiences of students and their environment.

(vi) It should have a vocational bias as well. Curriculum should hold a balance between general and vocational education.

(vii) It should be flexible and be not either standardised or uniform to conform to a set pattern.

(viii) It should maintain a balance between the needs of the individual and those of the society.

**(c) School in a democracy.** Schools in a democracy have very important responsibilities. Society sets up educational institutions to disseminate among its members those attitudes and dispositions, which enable them to participate efficiently and effectively in the life of the community and its different activities. Educational institutions in a society have, therefore, to take upon themselves the responsibility of training youths for efficient citizenship in that society and to foster in them those skills and attitudes by which they can contribute towards the development of society. In a democratic society, educational institutions have to keep up to the democratic ideal and have to help boys and girls live fuller and happier lives in adjustment with the changing environment and in conformity with the ideals of a democratic order. The school is a social institution and it is the responsibility of the schools in a democracy to initiate children into the processes of the society. No school can serve as an important educational agency in a democratic society unless it finds its purpose in the educational needs of the group itself—needs which spring from the desires of the people who make the society. “The good school programme stems from community needs as an integral part of the life of the people. It is made by, for, and of those it would serve.” The school is the “one institution touching all parts of the social fabric that is capable of serving as the focal point of implication by accomplishing successfully and co-ordinating effectively the responsibilities that society may devolve upon it.” Kandel regards the school largely an agent for the transmission of cultural heritage. “The schools exist to accelerate the impact of the essential aspects of the culture which prevails in the society. Harold Rugg considers the school “as an enterprise in living, both social and personal”

The schools, as we visualise them in a democracy, would be miniature societies incorporating the ideals and practices of the larger societies—they would be small communities within the larger ones giving the children along with liberal education a knowledge of the process of the communities and helping them acquire those skills, dispositions, and attitudes that will make them active and efficient members of those communities. “To describe the school as a ‘community’ is to emphasise the corporate, social character of education.”<sup>1</sup> To quote the Report of the Secondary Education Commission (Govt. of India, Ministry of Education). “The school will, no doubt, be a community but it will be a small community within a

1 GREENE, T. M. : *A Liberal Christian Idealist Philosophy of Education* Fifty-fourth Yearbook of the NSSE, p. 117.

larger community and its success and vitality will depend on the constant interplay of healthy influences between it and the larger community outside. What we should like to see is a two-way traffic so that the problems that arise in the home and community life and the realistic experiences gained there should be brought into school so that education may be based on them and be intimately connected with real life, and on the other hand, the new knowledge, skills, attitudes and values acquired in the school should be carried into the home life to solve its problems, to raise its standards, and link up the teachers, parents and children into one compact and naturally helpful group...Outside life will flow into the school and lower, if not knock 'down', the walls that at present isolate it from the currents of life operating outside".<sup>1</sup> "A nation's schools", says T. P. Nunn, "are an organ of its life, whose special function is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievements to guarantee its future. Through its schools, a nation should become conscious of the abiding sources from which the best movements in its life have always drawn their inspiration, should come to share the dreams of its nobler sons, should constantly submit itself to self-criticism, should purge its ideals, shoulds reinforce and redirect its impulses." As Mr. Brandford has finally said, "the school should be an idealised epitome or model of the world, not merely the world of ordinary affairs, but the whole of humanity, body and soul, past, present and future".<sup>2</sup>

School in a democracy will, therefore, strive to acquaint the students with the basic structure and essential processes of a democratic society and will also teach them those virtues, skills, and knowledges that will infuse in them a love and respect for the society and inspire them to work for its continuance and upliftment. "Consequently, education in a democracy, both within and without the school, should develop in each individual, the knowledge, interests, ideals, and powers whereby he will find his place and use that place to shape both himself and society." To conclude, schools in a democracy should enable each individual student to acquire in terms of his abilities, interests, and background the attitudes towards the complexity of human existence and the skills by which he can face it and live a useful and harmonious life.

(d) **Freedom and discipline.** It has been mentioned earlier in the chapter that freedom is not unrestricted self-aggrandisement, and discipline is not restraint imposed from outside. "Liberty" to refer to Gardner again, 'is not a personal affair. It is an accommodation of interests." Discipline in the broad sense means "the putting of loyalties and knowledge to efficient use, the ordering of life in the light of understanding and towards the attainment of purpose. It involves the subordination of the near to the remote, of

<sup>1</sup> NUNN, T. P. : *Education, Its Data and First Principles*, 1930 ed., p. 233.

<sup>2</sup> *Ibid*, p. 221.

the present to the future, of the lesser to the greater good. It involves the restraint of impulses of the moment, the regulation of desire, the postponement of satisfaction, the sacrifice of immediate comforts and pleasures, the choice of the harder way when the easier one is open. Discipline is never indulgent ; it may be rigorously exacting. But it assumes this severe form, not because there is virtue in severity, but rather because such is the condition of achievement".<sup>1</sup>

The balance between freedom and discipline is very significant. Freedom implies respect for individual demands while discipline implies respect for social demands. In a way our whole education is for freedom and discipline conceived in their broad sense. A democratic society caters for the needs of the individual, it also looks to its own needs and expects the individuals to fulfil them. Liberty therefore, is not unrestricted freedom and discipline is not authoritarian regimentation. Left to itself, liberty would degenerate into anarchy and discipline into totalitarianism. Democracy maintains itself at a flexible middle position casting aside the perversity of a single-track philosophy. It believes in the bi-polar view as proposed for education and holds that liberty should be supplemented by authority both in state and society, and authority should be exercised with due regard to the personality of the individual. This balance between freedom and discipline gives them their true value and makes for the harmony of individual and group life. The essence of a democratic living is that one gets an understanding to fix different priorities. The wish of the individual is to be trained, it is to be disciplined and nurtured in freedom which is positive in character.

## Summary

All institutions in a particular epoch are modelled after the social faith of the age. In a democratic age, all institutions, whether social, political, educational or religious, must be organised in the democratic way.

Democracy is not a political phenomenon only ; it is a way of life. Democracy cannot be successful unless it is regarded as a social faith and it reforms the behaviour of each individual. Wherever democracy has failed it has been so due to its being kept confined to political sphere only.

Democratic ideals imply respect for the individual, equality of opportunities, freedom to all, safeguarding interest of minorities, believing in methods of peace, dealing with all individuals on the principles of justice, fair-play, and co-operative living.

Education is the weapon of democracy. Education alone gives individuals those skills, traits of character, dispositions, etc., by which they can qualify themselves for worthy membership of a democratic society.

<sup>1</sup> *Education of Freemen in American Democracy.*

Democratic education is not education given through books only ; it is education for life. The concept of democratic education is carried from subject-centred education to life-centred education.

The democratic ideal in education implies that each individual's personality should be respected and it must be provided educationally stimulating environment to rise to its full stature, according to its needs and capacities. The growth of the personality is possible when the individual is provided educative freedom, when he is not hampered by unhealthy restraints which impede his spontaneous growth. The spirit of democracy can be imbibed only when one lives, thinks, and acts in a democratic way. Without education, democracy will crumble. Without enlightenment, democracy will remain an empty slogan.

The conception of curriculum and methods of teaching in a democratic programme of education would be based on progressive ideas and these have to be flexible and broad-based to meet the needs, capacities and interests of different children. The democratic ideal implies worthy citizenship which involves recognition and fulfilment by an individual of the obligations towards himself and towards his fellow-men. Education for democracy must inspire in the youths the spirit of discipline, co-operation, social sensitiveness and tolerance.

Democratic schools would be miniature societies where children will get not only certain knowledges and bits of information but where they will receive education for effective membership of society. Educational institutions in a democracy have tremendous responsibilities. No school can serve as an important educational agency in a democratic society unless it finds its purpose in the educational needs of the group itself—needs which spring from the desires of the people who make up the society.

Freedom and discipline are means between two extremes. Unrestricted freedom is licence and anarchy ; too much control is bound to degenerate into authoritarianism. A proper balance between both is necessary. Education for democracy aims at giving that mental poise and equipment to its youths by which they can secure their fullest growth in an unrestricted manner, but this should be compatible with the good of the society. This involves self-discipline. Freedom and discipline are correlates in a democracy. One neither exists nor functions effectively without the aid of the other.

## Chapter 14

### Basic Education, Project Method, Montessori Method and Dalton Plan

#### Introduction

The system of Basic education was an effort to make education more realistic and meaningful. The traditional system during the British regime had become stereotyped and too formal, divorced from the experiences of children, mostly academic and very little practical. Children were loaded with all kinds of meaningless scraps of information which they were forced to memorise unintelligently and which they were delighted to forget soon after leaving the school. The methods of instruction were authoritarian and harsh, and study to most children was a real ennui. Basic education was advocated as a panacea for all educational evils as traditional system of education was defective and it did not meet satisfactorily the challenge of the new circumstances. The growing sentiment of nationalism gave a fillip to this sense of dissatisfaction against the traditional system of education. The educationists felt that the prevailing system of education "had failed to meet the most urgent pressing needs of national life and to organise and direct the forces and tendencies into proper channels".

"Education must take into account the dynamic character of our society and assume the moral responsibility of preparing our youths for it. Education cannot remain aloof from the powerful social and economic forces, which are changing the social and economic pattern of the society."<sup>1</sup>

The traditional system of education was thought to be unproductive and unrealistic, wasteful and too much bookish, to be utterly inadequate to foster right attitudes and traits of personality of children to give them proficiency to assume their rightful positions in the national life. The inadequacy of traditional system of education is aptly described in the Zakir Hussain Report in the following words :

"Today, when quick and far-reaching changes are reshaping both national and international life and making new demands on the citizens, the existing system of education continues to function

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<sup>1</sup> Ministry of Education, Government of India : *Handbook for Teachers of Basic Schools*, p. 2.

listlessly and apart from the real currents of life, unable to adapt itself to the changed circumstances. It is neither responsive to the realistic elements of the present situations, nor inspired by any life-giving and creative ideals. It does not train individuals to become useful, productive members of society, able to pull their own weight and participate effectively in its work. It has no conception of the new co-operative social order, which education must help to bring into existence to replace the present competitive and inhuman regime based on exploitation and violent force."

The system of education, therefore, needed complete overhauling. It needed a new orientation, "which will be in harmony with the genius of the Indian people and solve the problem of mass education in a practical way and within as short a time as possible." It was to meet this challenge that the system of basis education was evolved.

### Traditional System of Education

(1) The traditional system of education was highly bookish and theoretical. It was highly narrow in scope. It left the students passive and listless. It did not secure their co-operation and participation in the learning process. Education was merely instruction.

(2) It also did not give any training in habit formation or character building. Children in schools were cut off from their environment. According to Gandhiji, education is a process of 'drawing out what is best in children.' The traditional education neither afforded any opportunities to children to develop their natural endowments to the full nor brought about the many-sided development of their personalities of.

(3) "The present primary education is a snare and a delusion." Gandhiji said, "I am convinced that the present system of primary education is not only wasteful but positively harmful. Most of the boys are lost to parents and to the occupation to which they are born. They pick up evil habits, affect urban ways and get a smattering of something which may be anything but education."

(4) "Under the present system, most pupils do not, even at the end of their college career, know what they will do after completing their studies. Young boys and girls, unless their material resources are helplessly adverse, pass on from primary to secondary schools, to college..... More than twenty years of the growing period of life, spent in such aimless manner must inculcate in the pupils habits of procrastination, hesitation, irresoluteness and inability to take decisions in the pursuits of life."<sup>2</sup> Education so imparted, lacked the vocational bias and did not give proper equipment to students to stand on their legs. It made them neither self-reliant nor self-supporting.

<sup>1</sup> *Harijan*, September 18, 1937.

<sup>2</sup> MASHRUWALA : *Harijan*, December 4, 1937.



(5) Education, in order to be educationally efficacious, should be both national and useful. It should bring forth the best that is present in the child and lead him to healthy citizenship and sound character building.

(6) English was the medium of instruction as well as a compulsory subject at the secondary school level. The students who had no proficiency in the language were therefore, greatly handicapped in their study.

(7) The teaching imparted in the school did not have any direct relationship with the realities of life. The Government believed that the main reason for the abnormal wastage in elementary schools lay in the schools themselves—inadequately and improperly equipped schools and, above all, curricula and methods of teaching completely unrelated to the life and surroundings of both the parents and pupils.<sup>1</sup>

(8) The courses of study were too much literary and rigidly mechanical. They altogether “lacked the intimate relationship between the teacher and the taught, which was an outstanding feature of the indigenous system.”<sup>2</sup>

There was thus an urgent demand all over the country to replace the existing type of education by a more dynamic and living education.<sup>3</sup>

#### BASIC EDUCATION

In July, 1937, Gandhiji wrote in *Harijans* : “By Education I mean an all-round drawing out of the best in child and man—body, mind, and spirit. Literacy in itself is no education. I would, therefore, being the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus every school can be made self-supporting, the condition being that the state takes over the manufactures of the schools.” Consequently, to improvise a new system of education, a conference of National Workers in the field of Education was convened at Wardha in October 1937, under the presidentship of Gandhiji. The conference considered his ideas and passed the following resolutions :

(i) “That in the opinion of this conference free and compulsory education be provided for seven years on a nation-wide scale.

(ii) That the medium of instruction be the mother-tongue.

(iii) “That the process of education, throughout this period, should centre round some form of manual productive work and that all the other abilities to be developed or training to be given related to the central handicraft chosen with regard to the environment of child.”

The conference also appointed a committee of distinguished educationists with Dr. Zakir Hussain as chairman to prepare a detailed

1 Press Communique issued by the Government of Madras on June 26, 1937 ; cited in the Yearbook of Education, 1940, pp 427—440.

2 Lord Ronaldshay : *The Heart of Aryavarta*, p. 31.

3 Shrimati, K. L. : *The Wardha Scheme*, p. 31.

syllabus incorporating the aims and objectives of basic education. The report of the Committee was published in March 1938.

Gandhiji approved this scheme. The Congress also accepted it in their Haripur Session held in March 1938. In April 1938, an All India Board (Hindustani Talimi Sangh) was formed to work out in a consolidated manner the programme of Basic National Education. The fact that the Congress had formed its ministry in eight provinces led to the quick adoption of basic education in the States. The Madhya Pradesh Government appointed a committee to draw up a syllabus in accordance with the Congress resolution. The Uttar Pradesh Government also accepted the scheme of basic education. Other States like Bihar, Assam, and Orissa introduced the scheme as an experimental measure in some selected areas of their states. In January 1938, the Central Advisory Board of Education, under the chairmanship of Hon'ble Shri B. C. Kher, Premier and Education Minister of Bombay, set to examine the scheme and to make recommendations to the Government. Dr. Zakir Hussain, who was also a member of this committee, explained the scheme and the scope of basic education. He emphasised that "the scheme was one of education and not of production." "The craft of productive work chosen should be rich in educative possibilities. It should find natural points of correlation with important human activities and interests."<sup>1</sup> The Report of the Kher Committee was generally accepted.<sup>2</sup> The following were its main recommendations :

(1) The scheme of Basic Education should be first introduced in rural areas.

(2) The age range of compulsion should be six to fourteen years but children could be admitted to the Basic School at the age of five.

(3) Diversity of students from Basic School to other kinds of schools should be allowed after the 5th class or about the age of eleven years.

(4) The medium of instruction should be the mother-tongue of the pupils.

(5) A common language for India is desirable. This should be Hindustani with the Urdu and the Hindi scripts and provision should be made for teaching that script. Every teacher should know both the scripts, viz., Urdu and Hindi.

(6) An external examination may be held at the end of the basic course. A School Leaving Certificate on an internal examination should be given.

Another committee was instituted to consider the co-ordination of the Basic System with Higher Education, the ways and means to finance it, etc. The Central Advisory Board in its meeting held at

<sup>1</sup> *Reports of the Committee appointed by the Central Advisory Board of Education in India, 1938—1955*, p. 2.

<sup>2</sup> *Ibid*, pp. 9—10.

Simla in May 1940, accepted in general the main recommendations of the Committee.

The Board said, "Basic (Primary and Middle) education as envisaged by the Central Advisory Board, embodies many of the educational ideas contained in the original Wardha Scheme, though it differs from it in certain important particulars". The main principle of learning through activity has been endorsed by the educationists all over the world. At the lower stages, the activity will take many forms, leading generally up to a basic craft or crafts suited to local conditions. As far as possible, the whole of the curriculum will be harmonised with the general conception. The Three R's by themselves can no longer be regarded as an adequate equipment for efficient citizenship. The Board, however was unable to endorse the view that education at any stage, and particularly in the lowest stages, can, or should be expected to pay for itself through articles produced by the pupils<sup>1</sup>. At the request of some of the State Governments, the Board appointed a Committee in January 1947, to prepare a curriculum for basic schools and a handbook for teachers in Basic Schools.

### **Distinguishing Features of Basic Education**

**(1) Activity Centredness.** Basic education has completely reorientated our approach to education. In the traditional system of education, the child was a passive entity and he was not an active participant in the learning process. The whole approach to teaching was bookish and intellectual. In the Basic System of education, education is imparted through an agency of productive and creative activity. It enables the children to harness their emotions and surplus energy to educational purposes and teach them through activity principle where children share diverse experiences which secure their enrichment and development.

It gives them purposeful activity, which stimulates their interests in learning, and which makes learning not merely an imposition, but a joyous pursuit. Learning no longer degenerates into a soul-killing monotony. In the Basic Education programme, the child learns by doing. Basic education warms up his interests and, he learns heuristically. For example, while cleaning the school, the child learns the simple principles of hygiene. His village pond initiates him into the science of botany and zoology. Again, while spinning, before he can report how many yards of yarn are produced on the Takli or what is the count of the yarn that he has spun he should learn counting and simple operations of arithmetic. Arithmetic lessons to the child are, therefore, no longer abstract but have some significance in life.<sup>2</sup>

**(2) Vocational bias of Basic Education.** Basic education should not only be looked at as a revolution in the field of education but as a means of bringing about a revolution in the social, economic, and

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<sup>1</sup> *Post-War Educational Development in India* (Fifth edition, 1947), p. 7.

<sup>2</sup> Ministry of Education, Govt. of India : *Syllabus for Basic Schools*. p. 5.

psychological structure of the Indian society itself. A system of education, to be efficacious and productive for the masses, must be congenial to their avocations. The introduction of crafts will inculcate among children 'love of work' and teach them dignity of labour. It will in due course give them professional training, avoiding the possibility to make them parasites on society. This will solve the problem of unemployment to a considerable extent. Basic education is highly adapted to the social, political, cultural, and economic needs of the Indian people.<sup>1</sup>

Crafts would be different for different localities. The idea is to ensure the mobilising of local resources for the education of children. Thus, education will not be isolated from the cross-currents of their real life.<sup>2</sup> This will secure the productive basis of education. Even those who were formerly averse to this idea have begun to realise the value of manual work for intellectual training in different vocations. Manual work is not undertaken as an automatic and mechanical operation. It is to be intelligently carried out. The development of mind should take place through manual training. The self-supporting basis of education should not be too much stressed, but education through craft should help them become self-supporting in later life.<sup>3</sup>

**(3) Correlation.** In the traditional system of education, instruction in different subjects was given in fragmentary and compartmentalised form. There was no correlation and co-ordination in the methods of teaching. The approach, as already mentioned, was purely bookish and theoretical. While teaching history, only historical events or facts were taught. Similarly, in the teaching of mother-tongue, stress was on teaching idioms, grammar, and the expansion and consolidation of the vocabulary of children. Different subjects of the curriculum were taught in isolation and correlation of different subjects with the physical and social environment of children was not clearly brought out. Basic education secures the co-ordination of the teaching of different subjects through some form of activity. This idea of co-ordination among teaching techniques is not new in education. This is essential for integrating the learning experiences of children pertaining to different subjects. Basic education visualises the teaching of different subjects

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1 "My plan to impart education through the medium of village handicrafts, like spinning and carding, etc., is thus conceived as the spearhead of a silent social revolution fraught with the most far-reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes". —Hindustani Talimi Sangh : *Basic National Education*, pp. 5–8.

2 "Education cannot remain in living force if it does not keep pace with the changes and development that take place in the social organisation and economic life of the people." —Ministry of Education, Govt. of India : *Handbook for Teachers of Basic Schools*, p. 2.

3 "By making work the basis of all educative experiences, Basic education seeks to cut across the barriers which divide our rural and urban population, and intellectual and urban classes". *Ibid.*, p. 5.

of the curriculum such as history, geography, arithmetic, science, language, painting, music, etc., in their mutual correlation. This would give unity and correlation to individual's mental life.

The teacher should be resourceful and very well-informed to establish correlation at its proper place. It will be only then that the learning of subjects will take place in their natural setting. "Festivities or birthdays of great men can well be the starting point of teaching a certain amount of history to the child. Again, a child is using 'Takli', he cannot spin, the yarn continually breaks. The teacher explains that the hot weather is the main reason. He may utilise this occasion to explain the different aspects of weather..... While learning carpentry, the child will be told something about the various kinds of timber and about the places from where they come from. He will thus begin to have knowledge of geography. While using the tools, he will learn something about their mechanism. He may draw the models of these tools and thus acquire some knowledge of arithmetic and geometry".<sup>1</sup> From the psychological point of view, education, through correlation with the craft, maintains a balance between the intellectual and the practical phases of experience.

**(4) Psychological basis of Basic Education.** Education in order to be efficacious must cater to the varying aptitudes and interests of children. It will be only then that the children will be able to make the best of their educational opportunities, and develop their natural dispositions and endowment. No two students are alike. They differ in their aptitudes, affinities, capacities and limitations. Basic education caters more effectively to the varied talents of children by offering them different kinds of work, suited to their taste and environment. There may be some who wish to settle down in farming and others may like to pursue liberal and technical profession. Basic education provides for a variety of occupations.

Basic education does not envisage a rigid syllabus. The activities which occupy a pivotal position in the organisation and conduct of its instruction afford an educationally sound environment and ensure a pleasant rapport between the teacher and the taught. It makes the children more self-reliant and creative, and it affords more freedom and initiative to the teacher to take cognizance of individual differences existing among students. This brings better adjustment among individuals and develops social efficiency among them.

**(5) Ideal of Citizenship.** It is rightly said that the objective of education is to turn out not only good and fully-developed individuals, but also socially useful men and women who learn to work co-operatively for the common good and welfare. Basic education will teach active citizenship to students as a part of co-operative living. It will help in founding a democratic society at school where students will undertake common tasks. The evil of social separation of the privileged and the non-privileged will be removed.

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<sup>1</sup> Ministry of Education, Govt. of India : *Syllabus for Basic Schools*, p. 5.

For building up a truly democratic society, it is essential that mutual understanding and a sense of social consciousness should be infused among the people. Basic education attempts to realise the objective by introducing a common productive craft. Zakir Hussain Report rightly said that "the scheme will give the citizens of the future a keen sense of personal worth, dignity, and efficiency and will strengthen in them a sense of self-improvement". In Basic schools by enabling the students to make contribution to group enterprise and social good self-governing activities on the part of the students are encouraged. "Through active participation in social activities, undertakings and experiences, the child is made aware of the purpose of education, which is to establish a better society—a democratic society." Basic education has a great moral basis, *e. g.*, non-violence and co-operation.

The national scheme of Basic education aims at providing free and compulsory education to all boys and girls between the ages of six to fourteen. Basic system of education is now an accepted pattern of education for the primary education of the country.

(6) The scheme of basic education envisages the adoption of the mother-tongue as the medium of instruction. The mother-tongue will also occupy the first place among the languages that will be taught in the school. The curriculum definitely aims at developing national consciousness. The direct object of the plan is to establish national society. But this does not imply narrow nationalism or aggressive imperialism.

### Curriculum in Basic Schools

- (1) Craft.
  - (a) Spinning and Weaving.
  - (b) Gardening leading to Agriculture.
  - (c) Book Craft including Paper and Card-board leading to Wood and Metal work.
  - (d) Leather Work.
  - (e) Clay Work and Pottery.
  - (f) Fisheries.
  - (g) Home Craft.
- (2) Mother-Tongue.
- (3) Social Studies.
- (4) Mathematics.
- (5) General Science.
- (6) Art including Drawing, Music, and Aesthetics generally.
- (7) Hindi.
- (8) Games and Physical Activities.

### Criticism of the Scheme

Despite its psychological, sociological, and pedagogical advantages, the scheme of Basic education has been widely criticised. Even in

schools where it has been adopted, it is followed merely mechanically and its educational potentialities are not fully exploited. It is increasingly realised that Basic education is not carried out in conformity with the principles and practices which this scheme postulates. Even though the critics have not suggested any alternative scheme of national education for a vast country like India they have strongly attacked the scheme of Basic education on the following points :

(1) There is more of sentiment than of education in this scheme. It has been accepted not on account of its being a systematised and educationally well-integrated scheme, but in deference to the high esteem, which the nation holds to its founder, Mahatma Gandhi. There are too many interpretations of Basic education and this has worked against its wide adoption. In some States like Uttar Pradesh 'productivity is deliberately under-stressed and neglected, and they say that the alternative to productive activity is creative activity'. The challenge to the concept of productive work both as an educational factor and as an economic factor has tended to dilute the concept and practice of Basic education. Even the balance and gently reasoned elucidation of what is Basic education recently issued on behalf of the Basic Education Standing Committee and approved by 'The Central Advisory Board of Education was not acceptable without reservation in these two States (West Bengal and Uttar Pradesh)'<sup>1</sup> The Report of the Assessment Committee on Basic Education rightly stresses that the fundamental characteristics and values of Basic education should be defined and elucidated'.

(2) Again, Basic education has been criticised because it is not possible to teach each and every subject through craft. Basic education envisages the study of different subjects through the agency of a central craft. It also visualizes that by means of establishing proper correlation, all subjects can be taught through the activity provided by this central craft. In actual practice it is neither possible nor educationally expedient. If this would be attempted, the knowledge of children in different subjects would be scrappy and fragmentary. It will have many gaps. There is need of a certain amount of formal education to cover these gaps and establish proper links between different subjects.

(3) Basic education needs teachers who are able and professionally qualified. The teachers of the requisite qualifications and those who may be earnest for their work are not available to man our basic schools. This has mainly stood in the way of the efficient functioning of schools. 'The majority of teachers in basic schools are those who have had teacher's training in the older methods and than had only a few months' re-training in Basic education. Such teacher can hardly be expected to become good basic teachers'. Such teachers should acquire proficiency in different crafts and also in the techniques of correlation. At present, correlation between the craft and other

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<sup>1</sup> Ministry of Education and Scientific Research : *Basic Education in India* (1957), p. 7.

subjects is merely formal and haphazard. Very often craft-work is carried on as a separate process. It does not grow out of the particular lessons.

(4) The State Education Departments do not show sufficient awareness and a sense of urgency to popularise the scheme of Basic education. "Officials of the Education Departments, specially at the higher level, who control the administration, personnel, policies, and finances of the small Basic education sector are often, though not always, persons who have no understanding, faith, or had training in Basic Education."<sup>1</sup>

(5) Basic schools continue to be located in buildings which are unhygienic and where proper facilities and equipment are not available to practise Basic education in conformity with its accepted methodology and technique. Basic schools require more space for craft-work, more storage facilities, and some gardening land. Raw materials should be made available to Basic schools in abundance and in time.

(6) The purpose of Basic education was to provide work-experience to children, and this experience could be continued at secondary stage as well through providing crafts which would develop technical thinking and creative capacities of students. Unfortunately the real purpose in actual practice got lost and Basic Schools stuck more closely to form than to real spirit. The concept of work-experience, therefore, came to be criticised not because it was not an educationally sound concept but because its real external manifestation was all show and deceptive Basic education thus became frozen around certain mechanically manipulated crafts and the principle of relating education to productivity was utterly neglected. "What is now needed is a reorientation of the Basic education programme to the needs of a society that has to be transformed with the help of science and technology. In other words work experience must be forward-looking in keeping with the character of the new social order."<sup>2</sup> The task is not easy but nobody would also think that this could happen overnight. A phased programme of reform and reorientation starting with a few selected schools and extended to the common school all the country, as the resources go on increasing and developing, will remove the doubts that people have regarding the work of Basic education, and will certainly restore its real educational value.

Basic education is the last and perhaps the greatest gift of the Father of our Nation. It is also the expression of his deep and innate love for the child, so that it may be allowed freedom and opportunity to grow in fulfilment of its own genius. The future of Basic education will depend on the efficiency of the personnel who have ultimately to man basic schools. For its success, a more flexible and adaptable approach is needed. There is nothing wrong in the concept of Basic education. But the practice of Basic education

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lags far behind its theory. To ensure harmony between its theoretical idealism and practical functioning, a good deal of experimentation is needed in the various aspects of Basic education. The Department of Basic and Elementary Education under the National Council of Educational Research and Training has been set up to reorganise Basic education on a sound basis. The All-India Basic Education Board is also a step in the right direction to consider all aspects of Basic education and to reorient its teaching.

### THE PROJECT METHOD

The project-method is also an attempt to give education a practical bias. The old ideal of education, 'Knowledge for knowledge sake', is fastly disappearing. This intellectual approach to education implies making the child a passive entity in the learning process. Knowledge which is not concretely shared by the students remains unrationalsed. The concepts so learnt remain only on the surface and they are not integrated with the personality of children. Obviously, through such an approach no development or enrichment of the personalities of children accrues. Education today is not merely the imparting of instruction. The main driving force in educational effort now is the many-sided development of the personality of the child.

In project method the school, the curriculum, and the methods of study are considered from the child's point of view. The study, to be effective, must be purposive and the child must see its worth-while-ness for himself. In the project method, the interest and curiosity of children are stimulated, their attention is gripped, and this causes greater concentration and understanding. The soul-killing monotony of formal lessons is replaced by a self-satisfying sentiment on the part of the students, and learning becomes an enjoyable and pleasant experience for them. The project method of learning is an activity method of study, which exploits the instinctive tendencies of children for educational purposes.

### What does Project Method Imply ?

'Project' means something which is 'projected or planned'. The method signifies some practical purpose. Dr. W. H. Kilpatrick defines a projects as 'a whole-hearted purposeful activity, proceeding in a social environment'. According to Stevenson, "it is a problematic act carried to completion in its natural setting". Prof. Ballard says, "A project is a bit of real life that has been imported into the school.

The essence of the project method is that "children learn a thing only if they practise that particular thing. They will never learn what they never practise.....They learn what they practise with soul, mind, and body".<sup>1</sup> The project method is a way of using such projects in the kind of learning that arise from life and enter into life. It is a method in the broadest sense, not a series of devices or a narrow method or a system of teaching a single subject such as the story

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<sup>1</sup> Kilpatrick, William H. : *How We Learn*, p. 10.

method of teaching reading. It is a general way of approach to effective learning. Since a child does not learn what he does not practise, everything is so arranged that he practises the right things learns them.<sup>1</sup>

### Principle of Project Method

(1) The fundamental principle which underlies the project method is 'carrying the work in the natural background of real and ordinary life'. The greatest defect of the present contents and method of education is that it is far removed from the cross-currents of actual life. This isolation from reality gives it merely a theoretical bias which has hardly any educational value. Education imparted in schools does not help children in acquiring an enlightened view of their immediate environment. They learn different subjects without understanding them or without appreciating their impact on their own lives. A good school rehearses concretely the experiences of wider life. The curriculum and methods of teaching cater to children's interests and fulfil their specific needs by exploiting their instinctive tendencies for educational purpose. The Method is an attempt to counteract the limitations of present-day curriculum and instructional methods which keep education detached from the realities of life. Our education should be rooted in reality. Reality is in making things and doing things, and to do this, certain qualities of mind and character need cultivation. The teachers' problem is to so arrange work and to so teach that steady progressive development of these qualities is ensured.<sup>2</sup> The activity in the school and the content of education should be essentially connected with the child's daily life.

(2) Again, the project is an act as opposed to mere theory. The child no longer remains contented with the theoretical memorisation of subject-matter, but he actually performs what he learns. The method, therefore, implies 'learning by doing'. It aims at keeping the child alive both physically and mentally. It provides ample and free scope to children's instinct of manipulation, construction, collection, and self-assertion. Project method, therefore, postulates the organisation of the subject-matter into units or projects which would create opportunities for self-activity on the part of the student.<sup>3</sup> So the pupils should be provided with varied and ample opportunities of work in such a way that they will have varied and ample opportunities for self-expression in speech, writing, collective reading and constructive activities which 'bring the hand and the mind in fruitful co-operation'. Through the project method, "the present bookish schools can be transferred into 'work schools' or activity schools, and they can become genuine centres of education for the whole personality of the child."<sup>4</sup>

(3) The project is not an ordinary kind of performance but it is a problematic act, which requires the active exercise of mental faculties

<sup>1</sup> *Ibid*, p. 76.

<sup>2</sup> Armstrong Jean, M. A. : *Projects and Their Place in Education*, p. 1.

<sup>3</sup> *Report of the Secondary Education Commission (October 1952—June 1953)*, p. 106.

<sup>4</sup> *Ibid*, p. 106.

e. g., thinking, reasoning, assessing, calculating, and judging. The work which is thus done is not mechanical, but is highly educative and intellectual in character. This is also very enriching in experience. When we give pupils merely the finished products of our thinking, we stifle their thinking. They just accept and absorb something in a passive way. We must, therefore, be very careful to avoid merely handing out the results of our thinking. Instead, we must make the pupils face their own difficult problems and think for themselves until they reach a solution. Only in that way does learning adequately enter their lives, for vital thinking springs from real experiences and in turn improves the experiences that follow.<sup>1</sup>

(4) Again, the project method envisages a whole-hearted purposeful activity carried to completion. It implies that no educational endeavour can be successful unless the active co-operation of the educand is sought in the process of learning. He should take joy and interest in the work, which is only possible when he realises that the pursuit of the contemplated activity will be useful to him socially and mentally and will give him psychological satisfaction. "We learn to follow the ways that succeed and give satisfaction and we learn not to follow the ways that fail and give arrogance. We learn best what we put our whole souls into, for in such activities the satisfaction of doing well is the strongest."<sup>2</sup> It is obvious that the activity to be carried out should not be only educationally significant but it should be purposeful, fulfilling the need and interest of children in which they should be intensely interested. "This implies that generally they must see clearly how the work they are about to do touches their lives and this in turn suggests that the settings of most projects will be realistic."<sup>3</sup>

(5) Again, the setting should be natural. Work carried out is true, and not artificial, bookish, and mechanical. The gulf between school and life which unfortunately exists at present is removed. The student learns things in a practical way and he confronts reality with all his resourcefulness. So the projects chosen should be such that they re-establish the line between knowledge and life.

(6) As the definition of the project clearly implies, a project is not an ordinary kind of performance, but it is a problematic act. The use of the word 'problematic' is significant. The carrying out of the project will involve the process of planning, reasoning, judging, and interpreting, which are all intellectual processes, leading to the development of mental faculties. "The method promotes thinking— a process of inquiring, of looking into things of investigation."<sup>4</sup> "New difficulties may arise and he shifts his methods to solve them, he weighs his means and ends, one against the other, and selects his material intelligently."<sup>5</sup>

<sup>1</sup> Kilpatrick, William H. : *How We Learn*, p. 52.

<sup>2</sup> *Ibid*, p. 17.

<sup>3</sup> Bramwell, R. D. : *Integrated Courses in Social Studies*, p. 22.

<sup>4</sup> Dewey, John : *Democracy and Education*, p. 173.

<sup>5</sup> Khan, F. B. and Saxena, M. S. : *Modern Educational Developments*, pp. 87—88.

(7) It should also be noted that a project must be 'carried to completion'. The students should be so stimulated to carry on their work that their interest does not begin to wane ; rather, it should first be properly kindled and then cleverly sustained. The will to carry the project to the logical end will grow out of its intrinsic interest and direct utility to and bearing upon the actual life of the students.

(8) The project method has primarily a "social basis" as it makes the individual self-reliant and ready-witted. It also teaches him to co-operate with others in times of need. This makes the child cultivate 'social efficiency', and he learns to live co-operatively with others, pursuing a common task. It fosters in him bonds of mutual help, sympathy, accommodation, and fellow-feeling.

(9) Spontaneity, purpose, significance, and interest are the essential principles which are the hallmarks of this plan and on which rests the great educational value of this project.

### Different Kinds of Projects

The projects are classified into four main types :—

(1) First, there are producer's projects in which the learners propose to produce something. It may be a temporary sand-house, a new school building, a university or even a world association of nations.

(2) A second type of project is the consumer's project. In this we learn to consume, use, enjoy or appreciate. Enjoying fireworks, listening to fine music, appreciating classical music, seeing beautiful things, are all forms of this kind of project. In these cases the purpose is not to produce but to use well what others have produced.

(3) A third type is the problem project, in which people are set on solving a problem or clearing up an intellectual difficulty. Problems may grow out of the producer's project, but in that case the idea is to make something while the problem project consists entirely of the mental problem.

(4) In connection with other projects, the children often feel the need for drill so as to perfect themselves in some skill. If they themselves purpose to become proficient, then we have the fourth type, the *specific learning project*. A person may set out to acquire speed and accuracy in column addition.<sup>1</sup>

### Stages involved in the Execution of the Project

Four stages are directly involved in the execution of a project, in which the students must directly involve and participate. These stages are : (1) purposing, (2) planning, (3) executing, and (4) judging.

(1) **Purposing.** Before any project is undertaken, the students must discuss and decide the purpose of the project. Their interest will depend upon that purpose. The teacher should not dictate to the students the purpose of a particular project, but he should guide them

<sup>1</sup> Kilpatrick, William H. : *How We Learn*, pp. 74—75.

to ensure that they do not put a wrong purpose on a project. For this, he should afford them ample opportunities to discuss.

(2) **Planning.** Once the pupils have decided the purpose of a project, they should be made to work out the steps which its successful execution will involve. The students should plan the project in groups. The planning of the project should not be done unilaterally. The students must discuss it. The teacher cannot also wash his hands completely from it. He should guide the students in planning.

(3) **Executing.** The execution of the project, when its purpose and planning has been clearly set, should be the exclusive responsibility of the students. The function of the teacher should be only that of a sympathetic guide. "They should carry out their plans themselves as far as possible. If the teacher does too much, the children will have no opportunity for satisfying their natural instinctive tendencies."

(4) **Judging.** Judging is a very important stage involved in the execution of a project. This involves a critical outlook, a reasoning attitude, and a sense of appraisal on the part of the students. This sharpens their mental faculties and brings them a sense of perfection. This step may involve some such questions, e.g. What lesson do we learn from this? What conclusions do we draw? What mistakes have been committed? How far have we realised the objectives which we set before ourselves? How can we succeed better next time?

### **The Teacher's Role in the Project Method**

The teacher plays a very significant role in the project method of teaching. But his role is not that of a director or a dictator. He functions more as a guide who has instinctive understanding of the problems and situations of his students. He never imposes his opinions on them, but affords them the greatest educational freedom to direct and channelise their experiences for educational purposes. If he were to assume too much dominating a role fettering the initiative and incentive of students, he would rob the project of its educationally promising potentialities. The teacher's role in the method may be outlined as follows :

(1) A wise teacher always capitalises the experience of children to further the learning process. He never teaches the students, but he causes them to learn fruitfully by affording them opportunities for self-learning through the agency of purposeful activities.

(2) A good teacher will ensure that the selected project and its execution through different stages develop the imagination and independence of the students and help them cultivate the quality of determination and concentration. He so plans his work and so directs different activities that learning becomes a creative activity in which they are interested.

(3) Kilpatrick rightly remarks that the project method requires teachers having much sympathetic understanding of their pupils and patience with them. He also stresses the importance of their having

a broad fund of knowledge upon which they can draw. "The pupils and the teacher are together venturing forth to quest new wisdom. The teacher is the guide to fresh sources of information, but he does not hold it all in his mind."

(4) The teacher should also ensure that the project method does not merely degenerate into a mechanical operation, but it should ensure the development of the students' character which is the most essential part of education. He should let them have a sense of achievement and satisfaction.

(5) The teacher should also ensure that the knowledge which the students gather through a project is interpreted into meaningful units. The project method is based on the psychological order of teaching and hence the teacher fills the gaps which are left while acquiring knowledge on the part of the students.

(6) The teacher should also see that "through the individual and group activities connected with the projects a width of social experiences is gained which should form a sound foundation for life in a community and which is surely one of the aims in the educational system of the whole world."<sup>1</sup>

### Estimate of the Success in different Grades

The project method is difficult to be adopted in the primary school. Though the spirit of this method can be brought to bear on the teaching of different subjects, the creative work in the right sense of the word is impracticable to be realised at this stage. The project method is based on the psychological order of teaching, and hence some gaps are always left in the knowledge acquired by children. The success of this method depends on the nature of responsibility shown by the students. The educationally rich potentialities of this method are realisable if the children are able to think and plan their work independently, if they are able to give their views and if they exercise their judgment. The process involves application of thought, analysis exercise of intelligence, and a sense of appraisal. Obviously, the project method is more useful for advanced children of upper middle or high classes. Again, it especially suits the clever and bright students. To work on a project, the method presupposes a certain amount of knowledge on the part of the students, and therefore, its educational utility and flexibility are limited for younger pupils. But in the higher classes its usefulness is unquestionable. In the lower classes, wherever possible, children may be made to learn facts and concepts by self-observation and self-participation in different activities. For them different projects should be small in span and limited in scope, and we should not insist on the analytical and too much intellectual process of thought analysis. The advantages of the project method at all the stages of education are obvious, but at the primary stage its practice is to be limited.

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<sup>1</sup> Armstrong, Jean M. A.: *Projects and their Place in Education*, p. 59.

### THE MONTESSORI METHOD

The Montessori Method owes its origin to Dr. Maria Montessori, who was born in 1870. She was born at a time when her country was undergoing great political transformation and when education was not scientifically conceived both in its content and methodology. She was a medical doctor, but she soon realised that her work could not be very effective so long as the education of children was sadly neglected. In the initial stages, she turned her attention to the education of handicapped children. By giving them a special kind of environment and educationally enriching experiences, she secured their development. She realised that nothing was radically wrong with such children, but their growth was arrested by the faulty educational approach towards them. She paid special attention to the psychic development of such children. Her initial success gave her faith and confidence and this encouraged her to apply her new techniques in the teaching of normal children. She studied experimental psychology and social anthropology in order to read properly the various dispositions of children and how they reacted on their physical and social environment. She deplored the neglect on the part of people about the spiritual growth of children and she advocated that science must be further used to benefit and reinforce their inner life which is the real 'human life'.

Rousseau's theory of naturalism exercised a great deal of influence on her. Her work had practical bearing in its true educational setting because in her time, psychology had developed into an independent branch of study. To her goes the credit of carrying further the psychological movement of Pestalozzi. She rightly visualised that the mental faculties of young children, if directed on proper lines and nurtured in proper environment, could secure their many-sided development. She says, "The broader the teacher's scientific culture and practice in experiment psychology, the sooner will come for her the marvel of unfolding life and her interest in it".

Froebel's theory of symbolism and mystic philosophy was too abstract, although he also endeavoured to realise the same objectives. As compared to this the educational philosophy and methods of Montessori are simple, but are educationally more potential.

#### What does the Montessori Method Imply ?

The traditional method of education aimed at stuffing the minds of children with factual information. The children were never active participants in the learning process. This method mainly concentrated on the mind with an over-emphasis on intellect. There was no practical education in it. There was no stress on character building and the education of emotions was practically non-existent. It was obvious that such an approach hardly afforded any opportunities for the aesthetic, cultural, and emotional development of children. The subject-matter got priority over children. The present century is characterised by far-reaching changes in education. The concept of education today is changed and there has emerged an abundance of literature as a result of research, experiments and scientific studies of

children, their growth and development. In our century, education is psychologised, and it follows the laws of human growth and development. Child psychology plays a great part in the formulation of educational methods, and instruction is individualised to cater to individual needs and capacities. Today, we teach, not only the subject but boys and girls in the real sense. Formerly, subjects were taught under a notion that the mind was divided into different watertight compartments. But now it is commonly believed that it is the *whole* child who is to be educated. The Montessori method of teaching is one of the reactions against collective teaching of children, and it strikes a note of individualism in the system of education. Madam Montessori developed a unique method of education based on sense-training of children, and, acting in the spirit of a scientist and observer, she worked for the development of the child without any preconceived ideas. The elaborate system which she has evolved for education is truly psychological and aims at developing the character of children, giving them courage to face life situations and enabling them to educate their creative faculties through doing, through the use of hands and through making, building, and producing.

### Principles Underlying the Montessori Method

(1) **Principle of auto-education.** Madam Montessori believes that the most effective education is that which permits the child to learn by his own experience through his own activities. In her approach, she comes very close to Rousseau, but her doctrine of experience is not negative but positive and she believes in providing educationally stimulating environment to the child to enable him to secure his full development. This implies that, while teaching, the teacher should not impose his own will or standards upon the child, as this would obstruct his spontaneous growth and development. According to her, the interference of the teacher should be reduced to the minimum and he should be contented to provide proper environment to him, warming him up to make the best of the opportunities growing out of this environment. She says that the child is very happy at his sense of achievement. This is what motivates him for further effort. Prizes or punishment do not form an integral part of her scheme. The essence of her educational philosophy is that the child is responsible for his own development. The teacher's function is to inspire the child to respect his own individuality, and if this is done, the growth of the same is bound to follow. To implement her educational philosophy, she devised a didactic apparatus, which itself controls the error which the child may make while using it. Each child is allowed to do what pleases him most. When he comes to the schools, he sees different children playing different games. He takes to the game which interests him most and then takes to another game when he is tired. Thus, his interest is the guiding force behind his action. All children are provided with light chairs, low tables, rugs, laid on the floor. The use of the apparatus gives the children diverse opportunities of self-learning in the form of trial and error. The Montessori technique is directed to secure the physiological and psychical development of the child.



**(2) Education Through Sensory Training.** Dr. Montessori believes that the training of the senses of the child is very important for his education. Senses are the gateway of knowledge. If the different senses of the child are given training at the proper time, the child's education can be most effective. Beside widening the mental horizon of the child and giving him breadth of vision, this senses-training would bring unity between the 'internal world of the child' and the external world outside. The proper time of sense-training is the period between three and seven years of age and if sense-training is neglected at this stage, the growth of children is likely to be stunted and unbalanced. This may even result in making normal children feeble-minded. "With deficient children, the exercises had to be confined to those in which the stimuli were strongly contrasted ; normal children, can however, proceed to finely graded series". For giving education to children according to her scheme, she has improvised *didactic material* with great ingenuity, "which, used with deficient makes education possible, and used with normal children, provokes auto-education". Various pieces of didactic apparatus, such as pieces of wood in each of which are to be inserted a row of ten small cylinders with varying diameters, or dimensions of sizes but of the same shape or discs, which the child learns to do, first by trial or error, and then by intelligent grasp of the differences in dimensions, have been designed for the education of the eye. Similarly, she has improvised a variety of material for exercising discrimination in sound, smell, and taste.

**(3) Individual Basis of Education.** Dr. Montessori believes that education can be effective only when it is individualised. This implies that every child should grow to his maximum and the teacher should pay individual attention to each child. It is only then, that education can cater to bring the best out from him according to his talents, dispositions, and capacities. Dr. Montessori is opposed to the class as a unit of instruction. She believed that, "the child has a body which grows and a soul which develops". In the class as a unit of teaching different children are made to read the same subject at the same time and at the same speed. Dr. Montessori holds that each individual is the unit in the process of education and he must be helped to pursue the path of learning for himself, receiving only such aid from the teacher as is suited to his individual requirements.

Dr. Montessori's doctrine of individualisation, however, must not be unduly stretched, otherwise this would 'suffocate life itself'. The class teacher should disintegrate his class as often as possible to afford opportunities to children for individual work and expression, but in those subjects which will entail emotional appeal and inspirational treatment, collective teaching should be adopted to yield distinct educational advantage.

**(4) Educative Freedom.** Dr. Montessori pleaded that maximum freedom must be allowed to the child. It is only through freedom that the child can act naturally and spontaneously, which itself will form the basis of his true education—which will involve the

process of his rationalising responses to external stimuli. An interference imposed on him will stifle his growth. She says, 'We do not know the consequences of suffocating a spontaneous action all the time, when the child is just beginning to be active, perhaps we suffocate life itself. Humanity shows itself in all its intellectual splendour during this tender age, as the sun itself at dawn and the flower at the first unfolding of the petals'. The child should be free from all restraint and cramping influences of authoritarian attitudes which struck awe and fear in his mind, in the traditional method of teaching. "Freedom is not only the right of every individual, but it is also essential for his full development. If external restraints are imposed upon the child, his natural powers will not find a full and free scope for development."

**(5) Doctrine of Rational Discipline.** She advocates that providing freedom to children and giving them 'educative environment' will make them conscious of their responsibilities. This responsibility will infuse in them a sense of discipline. Dr. Montessori believes that discipline is not imposed from outside but it grows from within. Discipline of the former type is repressive and coercive and lasts only as long as the fear for penalty is present. True discipline grows from freedom of action. "When the child is given liberty to act in an atmosphere of freedom and the environment is so arranged that childish activity can itself find the track of the useful and spend itself thereon 'discipline is most successful'". It should be remembered that her conception of discipline is not negative, but it is positive and purposive. The freedom given to the child should not degenerate into licence. True freedom is that which is conducive to nurturing and sublimating his latent dispositions and instincts. Creative activity is the hallmark of this freedom. Dr. Montessori's educational technique does not envisage any external restraint, fixed routine or absolute rigidity, which has unfortunately robbed education of its creative and formative attributes. The individual has to build up social traits. His individual development should not conflict with the good of the society. Right discipline, growing with liberty, will give him the right perspective.

**(6) Psychological Method of Education.** Dr. Montessori envisages a psychological method of education which implies adopting a process of education suited to the stage of the mental development of the child. She very strongly recommends that in the choice and treatment of subject-matter, the concepts and limitations of children must be taken into consideration. Children do not have the same general ability and their achievements also greatly differ. In the Montessori Method, the child is to be offered "those exercises which correspond to the need of development felt by an organism and if the child's age has carried him past a certain need it is near possible to obtain in its fullness a development which missed its proper moment". The psychological method of education would also imply that the instincts with which different children are endowed should be skilfully channelised and directed to educationally signi-

ficant purposes. It is now an accepted principle of educational pedagogy that in the early stages of intellectual education, proper appeal must be made through instincts.

(7) **Environment as the Basis of Education.** Dr. Montessori has stressed rightly that an educationally rich environment will go along way to secure the desired growth and development of the child. This environment should be very suitable and it should offer opportunities to children for auto-education. "Give the child an environment in which everything is constituted in proportion to himself and let him live therein. Then there will develop within the child that 'active life' which has caused so many to marvel. He who speaks of liberty in the school ought at the same time to exhibit objects—approximately to a scientific apparatus which will make such liberty possible." It is, therefore, very essential that the schools should not be merely places of mechanical drudgery but they should give children creative joy and instinctive satisfaction. She advocates 'children's house' as a school which should offer varied opportunities for their self-development through various constructive and manipulative activities.' The ideal house will be a garden offering open air and containing shelters under which children can play and sleep. The central room in the building will be used for 'intellectual work'. Other rooms, as for example, a bathroom, a dining room, a gymnasium, a room for manual work and rest can also be added.

### **Dr. Montessori's Educational Methodology**

The Montessori Method consists of three parts. The first is motor education, the second is sensory education, and the third is language teaching.

**Motor Education.** Motor education implies that the children themselves work, so that they learn to respond intelligently to their needs as warranted by the situations prevailing. In her Children's House, the environment is shaped and moulded for educationally significant ends. So the child through his activity learns self-discipline. The initial disorderliness of the child's behaviour gradually gives way to orderly and co-ordinated movements. Any interference with the spontaneous movements of the child will retard the growth of his personality. Motor education resolves itself and manifests itself into the primary movements of every-day life such as walking, rising, sitting, and handling objects, etc. The child is taught how to dress and undress and for this purpose, in the didactic apparatus are devised a number of frames to which are attached pieces of cloth and leather. These can be buttoned, tied, and looked together. The whole performance on the part of the child is done under the guidance of the teacher. The child engages himself in the activity in which he is intensely interested. He imbibes proper habit formation and varied skills, which steadily give him mastery of his environment and confidence and grace in his actions.

Management of the household is similarly taught by enabling children to set the table, to sit, and to rise, to take up and lay down objects. They take turns in various household duties. They come to

know how to clean the plates without breaking them and without making any awkward noise. They are also led to wash their faces, polish their shoes, brush the carpets, and polish the metal ware. For handwork there are varieties of clay modelling, and material for making tiles and bricks. Rhythmic exercises are taught by making the children walk straight in a line and balance themselves properly. All these operations help the children to satisfy their instinct of self-assertion and the experiences so gained are both purposeful and developmental.

**Sensory education.** As mentioned earlier, Dr. Montessori believes that sense training, wisely conducted, secures proper education. Senses are the gateway to the external world. This secures happy adjustment between the internal world of the child and his external world.

Various pieces of didactic apparatus have again been devised to achieve this purpose, e. g., solid pieces of wood in each of which are to be inserted a row of ten small cylinders with varying diameters or dimensions or sizes, but of the same shape or discs. Learning accrues to the child by trial and error and he develops keen observation and discrimination by observing differences in the sizes and shapes of the apparatus. The teacher gives a moral support to the child by constantly guiding him. The desire of the child to fit the right cylinder in the right hole sustains his interest. These exercises are followed by ten wooden cubes whose sides diminish from ten centimetres to one centimetre intended to be built into a tower, ten brown wooden prisms, twenty centimetres long but the square section diminishing from ten centimetres aside to be arranged in a graded order and ten green rods of the same square section of four centimetres aside but with length of ten centimetres to one to be arranged in order of length. These three sets of cubes, prisms, and rods are designed to train the child's eye in the recognition of differences in size between similar objects.

Other forms of apparatus are as follows :

- (1) Small wooden tablets of different weights.
- (2) Two boxes, each containing sixty-four coloured tablets.
- (3) A chest of drawers containing plane insets.
- (4) Three series of cards on which are pasted geometrical forms in paper.
- (5) A collection of cylindrical closed boxes (sounds).
- (6) A double series of musical bells ; wooden boards on which are painted the lines used in music ; small wooden discs for the notes.

The above apparatus is educationally very useful and it greatly develops the critical faculties of children, by making them more discriminating and observant in attitude. The child is first attracted to three solid pieces of wood in each of which are inserted a row of ten small cylinders with a small button for handling. In the first piece of wood, the cylinders are of the same height but of varying diameters. In the second, the dimensions of different cylinders vary, but in the third, the cylinders vary in height, but their diameter is the same.

The child picks up different cylinders and places them in their right places. He corrects himself by trial and error. His sense of judgment improves and sense of sight develops. There is another kind of apparatus improvised by her. There is a small rectangular board, which is divided into two parts, one rough, the other smooth. By handling this the child learns to appreciate difference between two surfaces.

Another striking piece of apparatus is a little box containing six drawers. When they are opened, we find six square wooden frames in each. In each frame there is a large geometrical figure in the centre provided with a small handle. When the geometrical figure is removed, the bottom is found to have exactly the same form. The geometrical figures are arranged in the drawers according to similarity in form, i.e., in one drawer there are six circles decreasing in diameter, in another six triangles. Another drawer contains various figures such as an oval, ellipse, rhombus and so on. The easy figures are presented first. By this apparatus, the sense of touch and sight is improved and the child imbibes the appreciation of proper shapes and forms.

Madam Montessori points out that the education of the senses involves the following processes :

- (1) Recognition of identities, i.e., putting similar objects into suitable pairs and inserting solid forms into their correct places.
- (2) Recognition of differences and contrast from a series of many objects.
- (3) Distinguishing between objects that are very much similar.

For teaching music, she has improvised yet another special apparatus. It consists of a double series of bells forming an octave with tones and semi-tones, which on being struck with a little wooden hammer, give out sounds corresponding to the notes of the music scale. "It should be remembered that what is implied in the Montessori Method is not that the sense organs themselves or the sensory areas in the brain are developed. What is trained is actually child's power of perception or interpretation of his senses"<sup>1</sup>

**Language Teaching.** Madam Montessori says that a child can easily "construct the mechanism of the language and he can speak any number of languages, if they are in his environment at birth. He begins this work in the darkness of the sub-conscious mind and fixes itself permanently."<sup>2</sup> The importance of the training of the sense of hearing in discriminating between sounds is to be particularly emphasised so that the children may follow accurately the sounds of articulate language. Sensory experiences, for example, 'this is high', 'this is big and small', 'this is thick', 'this is thin', 'raise your hand high' aid in the teaching of language. Adjectives of quality help the conceptual capacity of children to fix properly the meaning of different words.

When through different exercises the senses of the child are developed he becomes mentally prepared to learn reading, writing, and

<sup>1</sup> Khan and Saxena : *Modern Educational Development*.

<sup>2</sup> Montessori, Maria : *Education for a New World*, pp. 52-53.

arithmetic. The children begin with writing. The letters are already cut out from sand-paper and they pass their fingers over them. The child is made to trace with coloured pencils the interior outline of the geometrical figures on a piece of paper. This gives him ease in holding and managing a pencil and limiting the lengths of the strokes, which naturally lends itself to hand-writing, either large or small. The didactic apparatus for teaching the hand-writing of alphabetical signs consists of a series of boxes containing these signs cut out in sand-paper. The child slowly and accurately touches over the alphabetical signs with the tip of the index and middle fingers as though they were writing. The teacher pronounces the letter as the child touches the letter. The child by mere repetitions retains the visual image of the letter. This recognition of words gives equipment to the child both in writing and reading. The teaching of writing comes before the teaching of reading. In arithmetic, use is made of the "long stair". This consists of ten blocks of length varying one to ten decimetres. These are used in the teaching of various combinations in the first four rules. The didactic apparatus and its use by the children gives them ideas of quantity, graduation, and relationship whose understanding is helpful in the reaching of arithmetic. As the sensory perception of the children develops from solid objects, they are led to appreciate plane figures represented by mere lines or perceived only visually. She does not prescribe any rigid time-table, but believes in the spontaneous growth of children at their own pace.

### **Teacher's Role in Montessori Method**

The teacher plays a significant role in the Montessori Method. In fact, it is true to say that the success of the Montessori Method depends on the teacher and the spirit with which he or she undertakes the work.

The essential quality of the teacher to operate her plan of education is that the teacher should not interfere while the children are at work or are busy in their different activities. She should not be a dictator but she should be a sympathetic guide having instinctive understanding of the needs and difficulties of children. She should allow them maximum educative freedom which should secure their intrinsic and spontaneous growth. Robert R. Rusk rightly says, "The Montessori Method necessitates the employment of teachers who are possessed of a training in child psychology and in its application to young children". The teacher should still be endowed with a sturdy commonsense to judge as to when to interfere and when to guide. The teacher should be patient, children-loving, and identifying herself completely with children. The psychic growth of children can only be achieved when the teacher is herself well-conversant with the methods of experimental psychology. This is precisely why Dr. Montessori prefers to call the teacher a directress. The role of the teacher is thus idealized in her method. "Instead of felicity of speech she has to acquire the power of silence ; instead of teaching she has to observe ; instead of the proud dignity of one who claims to be infallible, she assumes the venture of humility." The teacher

should make consistent efforts to provide educationally stimulating environment which should bring children relief and satisfaction. The children should work with full freedom without any external inhibitions which may kill initiative.

The teacher should neither be rigid nor dogmatic in her approach. She should enable the children to cultivate a sense of real discipline which should grow from within and not imposed from outside by the fear of teacher's authority. "In the Children's House". she remarks, "The old-time teacher who wore herself out in maintaining the discipline of immobility and who wasted her breath in loud and continual discourses had disappeared." Dr. Montessori has liberated the child as a social being. She approaches the child with love and devotion, she can feel her inner needs. Dr. Montessori wanted the teacher to be active, vigilant, and constantly observing. She said, "The teacher should be filled with mystic ardour and should carry her perfection into the beautiful work-room of a class-room, peopled with little children".

### Value of Her Method

The value and educational significance of the method of Dr. Montessori Method is evident from the principles which characterise her educational approach and method. Dr. Montessori was destined to rank among the educational immortals. She has made great contribution to the theory and practice of education for small children.

(1) In her method, "she has established a scientific pedagogy totally different from the empirical performance of the common schools and from the no less empirical performances of her predecessors in reform. What she asserts is that she has based her methods on the exact observation of children's behaviour under free conditions"<sup>1</sup>. The value of her method is that she has emphasised the scientific conception of education. Psychologically, her method is very valuable as it aims to make the child an active participant in the learning process so that he learns by his experience, through the trial and error technique. The content of education is not formal and unnecessarily fact-ridden, and the child learns in a play-way spirit. Instruction in the Montessori Method is both individualised and psychologised. The needs and capacities are always kept in the fore.

(2) It is true that many of the principles of her method take their inspiration from Rousseau, Pestalozzi, and Froebel, and yet the details and the new orientation given to the method bear the stamp of her own imaginativeness and personality. She rightly felt that it was educationally unsound to impose restraints and inhibitions on the child. These would impede his growth and stifle his incentive. The child can rise to the full stature of his personality, making the best use of his latent endowments only when he is nurtured in an

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<sup>1</sup> John Adams : *Educational Movements and Methods*, p, 51.

*atmosphere of freedom under the guidance of the teacher. She believed in the worth and dignity of every individual.*

(3) She gave education a scientific interpretation. She believed that sensory experiences are the gateway of knowledge and they secure the adjustment of the child with the outward world. She believed that "we should proceed from the training of the senses from general notions to abstract thoughts and from abstract thoughts to morality". "The education of the senses", she has asserted, "has as its aim the refinement of the differential perception of stimuli by means of repeated exercises." For Montessori, the goal of this sort of training, "is that he refines through exercises of attention, of comparison and judgment."<sup>1</sup> Thus, her theory and conception of education are highly psychological and practical.

(4) Another contribution of Dr. Montessori is that she has rationalised the concept of 'discipline'. According to her, true discipline grows from within and not imposed from outside. Discipline accrues from self-control and self-directed activity, which come from the child himself. She believes that breach of discipline can be ascribed to faulty school situations and instructional drudgery. To secure good discipline, method and content of instruction should be geared to the needs of children, their interest should be kindled, and education should be child-centred.

(5) In the Montessori Method, we find that there is a happy shifting of emphasis from teaching to learning. The child is made to learn from his own experiences and observation. The guiding principles of her method, as already mentioned, are joy, freedom, spontaneity, and activity. There should be no strain or effort on the education of children. In her method, they are made to learn naturally. The child is placed under such an educationally rich and aesthetically attractive environment that he is himself motivated to make self-effort. She believes that the process of education should be one of 'auto-education' or self-direction guided and led by the intrinsic interest of the child and suited to his needs. Learning is most effective when it is purposeful for the child and when he gets joy and satisfaction out of it.

(6) For implementing her educational method, she improvised the *didactic apparatus* which is simple and adaptable to the psychological needs and manipulative tendencies of children. In her method, she lays stress on the practical life exercises. This ensures proper use of muscles by children. They do not cultivate the art of writing only, but they also learn to run, walk, jump, and do things by themselves. These exercises also afford opportunities to the child to shed off his shyness and diffidence. He acquires self-confidence and self-expression. The exercises which are offered to him "correspond to the need of development felt by the organism."

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<sup>1</sup> Myre, Adolph E. : *The Development of Education in Twentieth Century*, p. 68.



(7) Dr. Montessori's method of teaching writing is a unique contribution because she pays due attention to the muscular movements and exercises needed in the process of writing. The exercises suggested by her for writing and reading are properly graded and correlated with one another. She believed that the child should learn the art of writing before he learns the art of reading.

(8) In her method, we find that the role of the teacher is very significant. She is not to act in the ways as she did in the traditional system of education to fret and dictate learning to children as passive entities in the learning process. In her method, she is the real guide and friend who inspires faith in them, who motivates them, guides them when they confront any difficulty and leads them to constructive and purposeful activity, but at the opportune moment.

John Adams while describing the essential truth of the Montessori Method outlines the following distinctive features of the Method :

- (1) Avoiding extraneous impulsions to learning.
- (2) Trying to tap some deep springs of spontaneous interest in connection with the immediate task.
- (3) Letting the individual pupil work at the pace proper to his talents.
- (4) Directing and controlling his work not by direct instructions but by some less personal method (like a graded set of apparatus).<sup>1</sup>

#### **Limitations of Her Method**

(1) Dr. Montessori's Method has been subjected to a good deal of criticism also on certain specific counts. John Adams says that there are certain 'fatal defects inherent' in her method and these diminish its value and workability. "The idea of sense training in infancy and early childhood as the precursor of ordinary education rests on psychological fallacy."<sup>2</sup> Modern psychologists doubt the assumption implicit in the method that sensations being simplest and mental analysis come first in order of development and need for training. They also do not believe in the doctrine of 'transfer of training,' except in identical situations. How far the training of the senses leads to a general intellectual development is also a moot point.

(2) In her method, she has unduly emphasised the training of the senses which do not very often secure the development of the total personality of the child. She has escaped to give due recognition to the development of imagination during infancy. Her denunciation of the use and study of fairy tales for children on the ground that it would make them day-dreamers is unrealistic. She says, "To help children to delight in fables and fairy tales because this delight is *natural* to them, is like compressing the gums of the babies to prevent the teeth from coming out, because it is the characteristic of the babies to be toothless".

<sup>1</sup> John Adams : *Educational Movement and Methods*, pp. 58-59.

<sup>2</sup> *Ibid*, p. 59.

(3) She says that "the child follows the natural development of the human race. In short, such education makes the evolution of the individual harmonise with that of "humanity". This is too idealistic a view and is not actually borne out by the situations in which the child grows. The practice of preparing for the entire range of activities by drilling in the elements does not bear any relation with the concrete situations of life which the child faces. Teaching the children of four and a half years to write when they are going to have no use of writing is unpurposive. It is equally ungainful to load the minds of children between six and eleven with an elaborate knowledge of geometrical facts and relations. So in the Montessori Method, the curriculum is not rationally conceived. Why should little children be made to take interest in 'parallelopipeds', 'ellipsoids,' 'dodecahedons,' 'the cube of a binominal' ?"<sup>1</sup>

(4) The Montessori Method neglects literary training. "Skill subjects which can be converted into a series of graded operations and knowledge subjects with a practical aspect predominate. The appreciation subjects which cannot be taught in childhood or at any time of life, without some intrusion of the teacher's personality—subjects like history, literature, art, and religion—are either passed over altogether or are introduced perfunctorily at the tail of some practical work"<sup>2</sup>.

(5) Her conception of the individuality is to a great extent biological. The records of height, weight, skull, and limbs of each individual, according to her, constitute the totality of his individuality. The psychological aspects of temperament and character are not taken into consideration.

(6) The didactic apparatus devised by Dr. Montessori is in fact unique. But it leaves much to the imagination of the child. Its scope is limited to a series of activities. It affords no opportunities to the child to express his ideas and to appreciate different things. In course of time, the operation of her apparatus becomes an automatic and mechanical operation.

(7) Her method neglects group work and does not offer opportunities for social interaction. This is essentially individualistic. The group and social consciousness of children under the system is likely to suffer.

### DALTON PLAN

The Dalton Plan is a system of education which aims to individualise instruction, retaining at the same time the advantages which accrue from the class as a unit of instruction. The system of teaching through class as a unit of instruction has some very serious defects. "Every thoughtful teacher has long felt that in the normal class or form system there is a serious, if not an insuperable, difficulty of getting into sufficiently close touch with the individual pupils to secure adequate results of his efforts."<sup>3</sup> In the class as a unit of instruction, the

<sup>1</sup> *Ibid*, p. 60.

<sup>2</sup> *Ibid*, p. 61.

<sup>3</sup> *Ibid*, p. 39.

content and method of study are not geared to the needs and interests of children. Consequently, no individual training is possible in it. In the learning process, the individual students do not actively participate. They remain merely passive entities. The rigidity of time-table periods and mechanically devised instructional procedures does not lead to the harmonious development of the faculties of the child, and this tends to kill his interest and makes him quite listless and inattentive in the class. The Dalton Plan of education was devised to meet such defects successfully.

The New Education envisages an education which is basically individual which stirs his thinking powers and leaves the initiative in the hands of the child. But individual instruction in these days is economically infeasible. Besides, it runs counter to the objective of socialised education, which gives the children opportunities to live co-operatively in groups. In recent years, there has been brought about a happy compromise between these two approaches. This has been done by the *Dalton Plan*, a system of individual education, which can be applied to a *larger number* of students. Sir John Adams has described the Dalton Plan as the dramatic and systematic breakaway from the class unit teaching.

### History of Dalton Plan

The Dalton Plan was first conceived, planned, and experimented by Miss Helen Parkhurst in the school of the cripples, but later, in the light of experience so gained, it was tried in Dalton, Massachusetts (U. S. A.) in 1920, from which it has got its name. Her plan was initially worked upon a group of thirty children, widely differing in age. She gave work to some and she taught lessons in a group to others. She was acquainted with Dr. Montessori's method. Her plan aims at the organisation of the school in such a way that the pupils and the teachers are able to work to their mutual advantage and the inefficiency and wastage of time are reduced to the minimum. Her method suits the point of view of the individual child. It suits the quick and the slow child alike, as both proceed at their own pace under the guidance of the teacher. Sometimes, the Dalton Plan is termed as the 'Laboratory Plan' because in it the student carries his work indefinitely and the class-room can be transformed into so many workshops and laboratories, where the pupils carry their assignments in an atmosphere of complete freedom. The Dalton Plan of education does not visualise a rigid approach to educational procedures. 'Education on Dalton Plan' Miss Parkhurst rightly pointed out, follows a flexible approach while teaching : "I have carefully guarded against the temptations to make my plan a stereotyped castiron thing ready to fit any school anywhere. So long as the principle that animates it is preserved it can be modified in practice in accordance with the circumstances of the school and the judgment of the staff."

### Its Chief Features

(1) The subject-rooms are substituted for class-rooms. The first step in the daltonisation of a school is the abolition of class-rooms and class teachers are replaced by specialist teachers.

(2) The heart and soul of scheme is based on contracts and assignments. The assignments are worked out after discussion among the specialists of different subjects. This discussion is necessary to properly correlate and standardise the claims of various subjects. The course of the entire year is worked out and it is divided into monthly and weekly units of assignments. The monthly assignments are subdivided into daily units which the student does according to his mood and convenience. The success or otherwise of the scheme will largely depend on the care and efficiency with which the assignments are prepared. From year to year assignments will improve in the light of experience.

(3) On every assignment, helpful notes are given by the teacher which give clue to pupils to attack each subject in the most effective manner. The assignments also indicate the names of the text-books and books of reference to be consulted.

(4) Each child knows exactly what he has to do and the sources which he has to tap and the materials which he has to handle. He has to finish his contract within a specified period. The children, however, are not bound to adhere to the schedule in rigidity.

(5) No extraneous interference mars the progress of the student. He is free to go to different specialists's rooms to do assignments according to his inclinations. Different rooms are properly equipped for different subjects. There the teacher gives him necessary guidance after observing his progress and knowing his needs and difficulties. The freedom to pursue his study according to his taste is seldom abused, as the concern to finish different assignments in time is always present in the minds of the pupils.

(6) The pupil's progress in each subject is recorded by means of graphs. The teacher has his own graph for showing the progress made by the pupil.

(7) The Dalton Plan appreciates the value of class teaching. Occasionally, when an outline of the whole subject is to be given or some general principle is to be explained, or when assignments and their procedures of doing are to be explained, the Dalton Plan admits instruction through class as a unit of instruction. The class is brushed aside only as a teaching unit, but not a unit of organisation. The number of lessons for oral discussions or definite class instruction will depend on the requirements of different subjects.

### **The Role of the Teacher in the Dalton Plan**

(1) In the Dalton Plan, the attitude of the teacher completely changes. He does not impose himself on the class. His lecturing is reduced to the minimum and the students come to him for guidance on specific points. The teacher is neither excessively authoritarian nor he is indifferent to the needs of his pupils. This leads to better relations between the two, which ultimately improves the quality of instruction and the tone of discipline.

(2) In the Dalton Plan, the teacher is not a class teacher, but he is a specialist of his subject, keeping himself abreast of the latest litera-

ture and information on the different branches of his subject. The teacher gives his whole time to the study of the subject in which he is interested. He is expected to do wide collateral study in his subject and its relationship with other subjects.

(3) Some people think that the work of the teacher in the Dalton Plan becomes very light and easy. This is not true. In fact it becomes more and more responsible and difficult. The success of the Dalton Plan will depend on the mental equipment and intellectual awakening of the teacher. He needs a specialised knowledge of the subject-matter which is essential for preparation of assignment and thorough guidance of the students. He has to constantly supervise them, guide them in their difficulties, encourage them when they feel diffident, and to check their work and has to see that they make steady progress. He has to pay special attention to backward pupils and he is expected to do extensive work. He also scrutinizes their work.

(4) Another duty of the teacher under the Dalton Plan is to create the pupil's interest in the subject and to build up proper academic atmosphere.

### **The Record of Work**

Under the Dalton Plan, the teacher is required to maintain three kinds of graphs : (a) Instructor's Laboratory graph, (b) Pupil's graph, (c) House graph.

(a) Instructor's Laboratory graph is meant for the use of the instructor. It is hung up in every subject laboratory. It records the work which the pupil does. By recording the daily progress of students, the teacher is able to know their strong and weak points.

(b) Pupil's graph is filled by the pupils. It records their daily progress and the units of work which they finish in different subjects.

(c) House graph shows the position of the child in relation to his whole contract for the month. It is brought up-to-date weekly and indicates the quantity of work done, and what is left to be done.

These graphs should be in triplicate ; one is kept in the subject room, one is handed over to the pupil, and the third is given to the guardian of the pupil. These graphs are very helpful to ensure the steady progress of the pupils. By these the pupil knows how much progress he has made in each subject and how he should devote his time to various subjects in order to maintain uniform progress. The teacher is also able to check the work of each individual, and he guides pupils effectively according to their needs.

### **Advantages of the Dalton Plan**

(1) The Dalton Plan has been portrayed "as a piece of machinery for putting into operation the principle of individual work.....", says Miss Parkhurst.

The Dalton Plan individualises instruction. The student works for himself, goes at his own speed, takes the subject of his own choice and he derives instinctive pleasure from the job which he does.

(2) The contract or promise, which the student executes, develops in him the sense of initiative, self-respect, and dignity. He is stimulated to work by the sense of achievement and responsibility.

(3) John Dewey says, "The object of a democratic education is not merely to make an individual an intelligent participator in the life of his immediate group but to bring the various groups into such constant interaction that no individual, no economic group could presume to live independently of others." The Dalton Plan while securing the many-sided growth of pupils also secures their social efficiency, which is brought about by group interaction.

(4) The Dalton Plan does not leave children listless and dispensable entities in the learning process. It fosters in them 'will' and 'incentive'. The child gets the power to face boldly the problems of his future life.

(5) The pupil prepares his own material and he learns to handle and make use of different types of books, and he seeks knowledge from different sources.

(6) The Dalton Plan presupposes a good deal of written work on the part of the students and, as the time goes on, he develops lucid and logical expression.

(7) In the Dalton Plan, the pupil works with a specific purpose in view. His contract is like a project before him, which has to be satisfactorily carried out to successful completion. Consequently, he devotes his time according to his needs spending more time and exerting more to difficult portions.

(8) In the Dalton Plan, the students do not simply memorise fragments of factual knowledge, but whatever they learn is actively shared by them. The silence of the class-room is substituted by the creative and educative activity of the students.

(9) The Dalton Plan strikes a happy compromise between individual and the group teaching methods of instruction. The periods of individual work are alternated with brief periods of class teaching. This secures both the individual and the social growth of children. Besides, it brings change in their different tasks and prevents the 'drain' and 'monotony' of studying only one single subject.

(10) True learning accrues in an atmosphere of freedom and naturality. Nothing is effectively learnt if the pupils are not adequately interested. The Dalton Plan secures both, freedom as well as interest.

(11) The Dalton Plan enables the students to learn by their own efforts. There is no rigid schedule, nor any fear complexes present among the pupils. The knowledge is self-gained, self-investigated, and self-tested. The students are steadily trained to imbibe 'self-discipline' and 'dignity of labour'.

(12) The Plan is an attempt to break down in school the antithesis between play and work. By individualising instruction, objective and constructive guidance is possible to the students, which keeps them mentally alert, socially affable, and instructionally receptive.

### Limitations of the Dalton Plan

(1) The Dalton Plan presupposes the working of the students independently and for themselves. Consequently, it throws a great responsibility and burden on them. Therefore, it is not practicable for the beginners, whose conceptual powers are limited and whose powers of expression are inadequate. The minimum age of eight years proposed for the application of this method may not be acceptable.

(2) Again, it is inapplicable in lessons which need oral work. Therefore, it cannot be very successfully adopted in language lessons which require a good deal of drill work. In teaching conversation, proper pronunciation, and articulation of words, this plan is hardly helpful.

(3) Although this Plan attempts to secure social efficiency of children by occasional group teaching, it is neither systematic nor adequate. Experience has shown that many gaps of knowledge need formal instruction through collective teaching. Dr. Cox has said that the Dalton Plan fails "to provide socialised behaviour outcomes for those boys and girls whose important contributions must be behaviouristic rather than purely intellectual. The Dalton Plan is highly inadequate for social education".

(4) Often the achievement of the pupils in this Plan is very deceptive. There may be shirkers who may not do work themselves but may simply copy it. Again, the output of the students in the early periods of the submission of units of work may be very slow. The children may thus idle away their time.

(5) In the Dalton Plan, there is a danger of premature specialization, which may be educationally unsound or may be secured at the cost of the development of the total personality of the pupils.

(6) "The first conspicuous limitation in the operation of individual instruction is its meagre provision for individual differences. The individual differences provided for are those of rate of learning. All pupils cover the same ground and in the same way, irrespective of differences in ability, taste, interest, and background."<sup>1</sup> The assignments given under the Plan are of very indirect nature. They do not take into view differences of environments and varying degrees of individual's attainments.

(7) The want of suitable books is another difficulty in the successful adoption of the plan. Books are written for the purpose of teaching, rather than to form material for learning. Subject-matter of books is not arranged according to the psychology of the students.

(8) Too much tendency and stress on specialization is fraught with the dissociating of one subject from other subjects of curriculum. Hence it works against the principle of correlation. Introducing specialization at too early an age, is harmful both physically and mentally.

<sup>1</sup> Thayer, V. T. : *The Passing of the Recitation*, p. 207.

(9) All subjects of school curriculum cannot be daltonized. In sciences, certain experiments are only to be demonstrated by the teachers and it would not be possible to arrange such demonstration by different students.

### **Adoption of the Plan in Our Schools**

Therefore, it is obvious that, although the Dalton Plan aims to foster greater sense of responsibility among the children and secure more harmonious and intimate relationship between the teacher and pupil, it suffers from many serious limitations. This renders its application very difficult in its entirety.

The language difficulty, unsuitable text-books, unsuitability of buildings, the problem of assignments and their scientific preparation, the non-availability of skilled teachers and their unsuitable tenure in our educational institutions, the practice of external examinations, and the rigidity observed in regulations of promotion, are a few of those serious handicaps which stand in the way of its complete adoption. There are too many optionals, the claims of which have to be adjusted in instruction fixing up the time-table.

Paucity of money is another great difficulty. Without adequate provision of money, there cannot be proper supply of standard text-books nor of well-illustrated reference books, nor can up-to-date scientific apparatus and equipment be procured, all of which are essential for the successful functioning of this plan.

The Dalton Plan would be impracticable in our present-day schools unless their whole organisation is changed. It cannot be applied to children before twelve years of age. Again, the plan can work successfully if it comes to be a system of self-study mixed with class teaching. It will be dangerous to let the children find out themselves ideas underlying the basis of vulgar and decimal fractions. When the teacher has made sure that students have grasped the fundamental facts he can give them assignments which they can complete for themselves with the help of the books, but here too assignments should be based on the text-books used by the students.

There is a certain amount of acceptable opinion in favour of the plan in subjects like history, geography, and social studies, but as regards mathematics and science, the balance of opinion is undoubtedly against it.

But it should be remembered that there is nothing rigid or dogmatic about the plan. It only indicates a framework and within that framework changes and adaptations could be made to suit particular schools and situations.

## **Summary**

### **Basic Education**

During the past few decades, public opinion has been steadily mounting that the traditional system of education was defective and that it did not satisfactorily meet the challenge of new circumstances. Education, in order to be effective, cannot remain isolated from the



powerful, social and economic forces existing in the society. The system of education needed overhauling and a new reorientation. To meet this new challenge, the system of basic education was evolved.

### **Traditional System of Education**

(1) It was highly circumscribed in scope. It was bookish and theoretical. The students were not active participants in the learning process.

(2) It did not give any training in character building. The emphasis was on imparting mere facts.

(3) It did not foster any vocational attitudes among the children and consequently it did not secure the 'self-sufficiency' basis of education.

(4) Education was neither useful. It made the students neither self-reliant nor self-supporting.

(5) English, which was the medium of instruction, was a handicap for the students.

(6) Instruction imparted in the school had no direct relationship with the life outside. So it did not give proficiency to students to fit into the environment surrounding them.

(7) There was hardly any contact between the teacher and the taught in this system of education.

### **Distinguishing Features of Basic Education**

(1) **Activity-centredness.** In the basic system of education, education is imparted through an agency of a productive and creative activity. In Basic Education, the child learns by doing.

(2) **Vocational Basis of Basic Education.** The introduction of crafts will inculcate among children 'love of work' and 'dignity of labour' which in their later lives will help them to be self-sufficient. Basic education is highly adapted to the social, political, cultural, and economic needs of the Indian people.

(3) **Correlation.** In basic education, the teaching of different subjects is not compartmentalized. Basic education secures co-ordination of the teaching of different subjects through some form of activity. The approach gives unity and cohesion to the knowledge acquired by children.

(4) **Psychological Basis of Basic Education.** Basic education caters to the varied aptitudes and interests of different children by offering them different kinds of work suited to their taste and environment. It also affords the teachers greater initiative to individualise their instruction.

(5) **Ideal of Citizenship.** Basic education helps children become society efficient. It teaches them active citizenship, which gives them a very happy training for democratic living in a co-operative community. This it does by introducing a common productive craft. The national scheme of basic education aims at providing free compulsory

education to all boys and girls between the ages of six to fourteen. It is now an accepted pattern of education.

**(6) Mother-tongue as the Medium of Instruction.** The scheme of Basic education envisages the adoption of the mother-tongue as the medium of instruction.

#### **Basic Curriculum**

- (1) Craft—one of the many crafts suiting the locality.
- (2) Mother-tongue.
- (3) Social Studies.
- (4) Mathematics.
- (5) General Science.
- (6) Art Education
- (7) Hindi.
- (8) Games and Physical Activities.

**Criticism of the Scheme.** Despite its many psychological, sociological, and pedagogical advantages, the scheme of Basic education has been greatly criticised.

(1) There is more of sentiment than of education in this scheme. Challenge to the concept of productive work both as an educational factor and as an economic factor has tended to dilute the concept and practice of Basic education.

(2) It is said that it is not possible to teach each and every subject through the craft. Similarly, it is said that correlation of the craft with all other subjects cannot be established.

(3) Qualified and proficient teachers to work efficiently with this scheme are not available.

(4) The State Education Department are apathetic to it.

(5) There is lack of adequate resources and equipment needed for the successful functioning of Basic schools.

#### **Project Method**

The old idea of education, that the child is a passive entity in the learning process, has become obsolete. Knowledge imparted thus remains only theoretical and does not secure the proper enrichment of the personality of the child.

In the Project Method, the school, the curriculum, and the method of study are considered from the child's point of view. Learning, instead of degenerating into a drudgery becomes a pleasant experience.

**What does Project Method imply?** Dr. W. H. Kilpatrick defines a project as "a whole-hearted purposeful activity proceeding in a social environment". Stevenson says that "it is a problematic act carried to completion in its natural setting". The Project Method implies that a child does not learn what he does not practise.

#### **Principles of Project Method.**

(1) Work is carried out in the natural background of real and ordinary life. It has a practical bias.

(2) The project is an act as opposed to mere theory. It encourages learning by doing. It keeps the child alive, both physically and mentally. Project method seeks to bring the hand and mind in close co-operation.

(3) The project is not an ordinary kind of performance, but it is a problematic act which requires the active exercise of the mental faculties of the child. It affords him rich and stimulating experiences.

(4) Project Method envisages a whole-hearted purposeful activity carried to completion. It implies that no educational endeavour can ever succeed without the active co-operation of the educand. The work can be whole-hearted if it caters to his interests and if it gives him instructive satisfaction.

(5) The setting of the project should also be natural. Work carried on is true and not artificial. The gulf between the school and life should be bridged.

(6) The project implies that it is not an ordinary performance, but it is a problematic act entailing the exercise of the mental faculties, such as purposing, planning, reasoning, and judging.

(7) The project must also be carried to completion. This will depend on the intrinsic interest of the project and also on its utility.

(8) The project method has a 'social bias'. It enables the child to cultivate social efficiency; where he learns to live co-operatively with others.

(9) Spontaneity, purpose, significance, and interest are the other principles on which the project method is based.

**Different Kinds of Project.** There are four kinds of projects :

(1) Producer's projects, in which the learners purpose to produce something.

(2) Consumer's projects, in which we learn something to consume, enjoy or appreciate.

(3) Problem project in which people are set to solve a problem.

(4) Specific learning project in which drill work is involved to acquire skill or proficiency in specific direction.

**Stages involved in the execution of a Project.** There are four stages :

(1) Purposing, (2) Planning, (3) Executing, and (4) Judging.

**The Teacher's Role in Project Method.** The teacher plays a very significant role in the Project Method of teaching. His role is neither of a director nor of a dictator, but is of a sympathetic guide. His role is as follows :

(1) He should capitalise the experiences of children for educative purposes. He never teaches but always causes to learn.

(2) He should ensure that the project selected and its execution through different stages should develop the imagination and independence of children.

(3) He should understand sympathetically the problems and difficulties of children.

(4) He should also see that the project method does not degenerate into a mechanical operation.

(5) He should fill the gaps in the knowledge acquired by students.

(6) He should see that the project method gives an all-round equipment to the children. The children should get wholesome social experiences, which lay a proper foundation for community life.

#### **Criteria for Success in Project Teaching.**

(1) First of all is the quality of experience which implies that the project should give to pupils educationally rich and stimulating experience which build their whole personality.

(2) Purposeful activity implies that the project should fulfil the specific needs and interests of the pupil.

(3) Useful and practical aim of the project touches the life of the children vitally. The children share the experiences relative to this objective.

(4) Economy aspect of the project implies that maximum of educationally sound results can be realised with the minimum of resources and time.

(5) Other criteria of a good project are that children are purposefully occupied and that their interest in the project is genuine.

**Estimate of its success at different stages.** The project method is difficult to be adopted in primary grades. No creative work, which the method postulates, is possible at this grade. As the Project Method is based on the psychological order of teaching, some gaps are always left while teaching in the lower classes. At this stage, the conceptual capacities of children are limited and their capacity, to act and think independently, is also limited. Project Method is more useful for higher classes. The advantages of the Project Method at all stages of education are obvious, but at the primary stages its practice is limited.

#### **The Montessori Method**

It owes its origin to Dr. Maria Montessori. She pleaded that experimental psychology should be used to secure the full development of children. She deplored "that children's growth in spirit had been ignored and advocated that science must be further used to benefit and to reinforce their inner life which is the real human life".

**What does Montessori Method Imply ?** The Montessorian method of teaching offers a reaction against the collective teaching of children. It strikes a note of individualism in the system of education, based on sense training of children. She pleaded that education, in order to realise its true objective, should be psychological.

### **The Principles underlying the Montessori Method**

(1) **Principle of Auto-Education.** It is learning by experience and participating in diverse activities which secure the growth of the child.

(2) **Education through Sense-Training.** Education means the proper training of senses which are the gateway of knowledge. This would also secure a harmony between the 'internal' world of child and 'external' world outside.

(3) **Individual basis of Education.** Education should be individualised. Individual attention is very important. She is opposed to a class as a unit of instruction. Each individual is a unit in the process of education and he must be helped to pursue his path of learning as is suited to his individual requirements.

(4) **Educative Freedom.** It is only through freedom that the child can act spontaneously. Freedom is essential to bring out the best in the child.

(5) **Doctrine or Rational Discipline.** Right discipline is not imposed from outside but it grows from within and freedom is the essential condition for its cultivation. Her conception of discipline is not negative, but it is positive.

(6) **Psychological Methods of Education.** In the education of children, due regard should be paid to their needs and interests. The method and content of education should correspond and suit the particular stage of the development of the child. It also implies the sublimation and direction of instincts for educational purposes.

(7) **Environment as the basis of Education.** According to her, educationally rich environment will help to secure the proper development and growth of children. Environment should give opportunities for auto-education. She advocates 'Children's House' for the education of children.

**Her Educational Method.** The Montessori Method consists of the parts :

(a) Motor Education, (b) Sensory Education (c) Language Teaching.

### **Teacher's Role in Montessori Method.**

(1) The teacher should not interfere while children handle 'didactic apparatus'.

(2) She should be a sympathetic guide.

(3) She should give maximum educative freedom.

(4) She should be conversant with experimental psychology.

(5) She should provide educationally stimulating environment to children.

(6) She should individualise instruction catering to individual needs.

(7) She should encourage true discipline which grows from within.

(8) She should be active, vigilant, and observing.

### **Value of Her Method.**

(1) Her method is based on the scientific conception of education according to which the child is an active participant in the learning process, and he learns through trial and error. The child learns in a playway manner. The instruction is both individualised and psychologised.

(2) She says that no restraint and inhibition should be placed on children, as they would impede their growth and stifle their incentive. She believed in the worth and dignity of every individual.

(3) She believed that sensory experiences are the gateway of knowledge and they facilitate adjustment of the child with the outer world.

(4) She has rationalised discipline. True discipline grows from within and not imposed from outside. To secure good discipline, the method and the content of instruction are to be suited to the needs and interest of children.

(5) In her method, there is a happy shift of emphasis from teaching to learning. The child is made to learn by his own experiences and observation.

(6) Her didactic apparatus is simple and adaptable to the psychological needs and manipulative tendencies of children.

(7) Her method of writing pays due attention to the muscular movements and exercises needed in the process of writing. Her exercises are graded and correlated.

### **Limitations of Her Method.**

(1) Her theory of transfer of training is faulty and is now disproved by the psychologists.

(2) An undue stress has been placed on the training of senses. This fails to secure the development of the total personality of the child. She ignores the needs to develop the imagination of the child.

(3) Her theory that 'the child follows the natural development of the human race' is too much idealistic and unrealistic.

(4) It neglects literary training of the child.

(5) Her conception of child's personality is largely biological. The psychological aspects of character and temperament are paid scant attention.

(6) It fails to give opportunities to children to express themselves.

(7) It neglects group work and offers no opportunities for social interaction.

### **Dalton Plan**

The Dalton Plan is a system of education which aims to individualise instruction retaining, at the same time, the advantages which accrue from the class as a unit of instruction.

Since—

- (1) Close contacts with individual students are not possible.
- (2) The content and the method of study are not geared to the needs and interest of children.
- (3) Children do not actively participate in the learning process, and this does not lead to the harmonious development of their faculties.

The Dalton Plan of education was devised to meet out successfully such defects.

**History of the Plan.** The Dalton Plan was first conceived, planned, and experimented by Miss Helen Parkhurst in the School of Cripples. The Dalton Plan suits the quick and slow child alike, as both proceed at their own pace under the guidance of teacher. Dalton Plan is flexible and admits of easy adaptation.

#### **Its Chief Features.**

- (1) The subject rooms are substituted for class-rooms.
- (2) It is based on contracts and assignments where students stipulate to finish their assignment within fixed periods. There are monthly, weekly, and daily assignments.
- (3) Helpful notes are given by the teacher on the assignments. These indicate the names of the text-books and relevant reference books.
- (4) Each child knows exactly what he has to do and the sources which he has to tap.
- (5) No extraneous interference mars the progress of complete freedom.
- (6) Pupil's progress in each subject is recorded by means of graphs.
- (7) It also appreciates and makes occasional use of group teaching. The class is brushed aside only as a teaching unit but not as a unit of organisation.

**The Role of the Teacher in the Dalton Plan.** In the Dalton Plan, the attitude of the teacher completely changes.

- (1) His lecturing is reduced to the minimum.
- (2) He is neither excessively authoritarian nor indifferent.
- (3) The teacher is not a class teacher, but he is a specialist of his subject. He has to do a wide collateral study.
- (4) His work in the Dalton Plan is more responsible and difficult. He has to constantly supervise the students and guide them. He has to pay special attention to backward pupils.
- (5) He has to kindle the pupil's interest and build up proper academic traditions.

**The Record Work.** Under the Dalton Plan, the teacher is required to maintain three kinds of graphs :

- (a) Instructor's Laboratory graph.

(b) Pupil's graph.

(c) House graph.

The graphs are prepared in triplicate. These graphs reflect the progress of the pupils and enable the teacher to cause effective learning.

#### **Advantages of the Dalton Plan.**

(1) It individualises instruction catering to the needs and interests of children. The pupils work at their own speed.

(2) The contract develops in them a sense of initiative, self respect, and dignity.

(3) It secures the many-sided growth of the pupils and also secures their social efficiency.

(4) It fosters among children 'will' and incentive for work.

(5) The children are first to do self-study.

(6) It is followed by a good deal of written work which develops their lucid and logical expression.

(7) In this the pupils work with a specific purpose.

(8) The students do not simply memorise, but they discover facts for themselves.

(9) It strikes a happy compromise between individual and class-teaching methods of instruction.

(10) It secures effective learning in an atmosphere of freedom and naturality.

(11) It helps the pupils to learn by their own efforts. The knowledge is self-gained and self-tested.

(12) It breaks down the antithesis between work and play. By individualising instruction, objective and constructive guidance to pupils is possible.

#### **Limitations of the Dalton Plan.**

(1) The Dalton Plan throws great responsibility on the young pupils, which they on account of their limited conceptional capacities and lack of adequate expression, might not be able to shoulder.

(2) It is inapplicable in lessons which need oral work.

(3) It does not bring adequate social efficiency to the pupils. It tends to create individualistic tendencies among children.

(4) The achievement of the pupils is very often deceptive.

(5) There is danger of premature specialisation in it.

(6) It makes meagre provision for individual differences. Assignments given are of an indirect nature.

(7) Lack of suitable text-books also stands in the way of its adoption.

(8) Too much specialisation robs it of the possibilities of correlation with other subjects.



(9) All subjects of school curriculum cannot be daltonised.

**Adoption of the Plan in Our Schools.** The language difficulty, the unsuitable text-books, unsuitability of buildings, the problem of assignments and their scientific preparation, the non-availability of skilled and qualified teachers and their unstable tenure in our educational institutions, the practice of external examinations and regulations prescribed for promotion have all stood in the way of its adoption in entirety. It cannot be applied to children who are less than twelve years of age.

## Chapter 15



# Indian Democracy and the Supreme Function of Education : Present Trends and the Task Ahead

### Introduction

Ours is an age of Democracy. Everywhere in the world the forces of democracy are found to have taken possession of a large class of people and are inspiring them to establish a society which recognises the worth of the individual and his role in furthering the process of civilisation. In so doing, they are facing many problems. Some of them have solved them ; others are struggling to do so. We live in a world where people feel that their problems are more or less identical and that for solving them they must learn the different ways that have helped people in solving their problems. The rapid progress in the field of scientific inventions has largely contributed to bringing people closer together and thus understanding each other's problems. The world of today has, obviously, become a much smaller place so far as interactions among people are concerned. No wonder then, if men and women in the present-day world get greater and greater inspiration from each other and try to establish their societies on more or less similar patterns.

Our country today stands on the threshold of this new era. We have thrown off the foreign yoke under which our country had been groaning for centuries, and it has also decided to fall in line with the other progressive nations of the world by accepting the democratic form of government and by establishing a social order based on the principles of equality, liberty, and fraternity. Our freedom is very significant in the sense that, along with the political emancipation of the masses, it holds out wide opportunities of social regeneration by promising adequate safeguards for preserving individual freedom and liberty, and by providing to each individual opportunities to the extent to which he or she can make use of them, and which will make it possible for him or her to attain the maximum development of personality. As Mr. Nehru once remarked, "the continuation of the imperial rule had degraded and enfeebled India, but now its freedom ushers in a period of past redemption." In this task of nation's reconstruction, education has a tremendous responsibility. New energy must pulsate through the nation and seek expression through every kind of creative activity. To the degree to which we are able to reorganise our education in the context of the new situations and demands of the nation, to that very extent we shall achieve success in nurturing, fostering and

strengthening our democracy. The task is, no doubt, very colossal. "We have to make up the leeway of centuries" and "to reorient our educational system at all stages so as to meet the challenge of a growing and socio-economic situation and to reduce the time lag which usually intervenes between social and economic changes." The task, as described above, is stupendous but it has to be seriously taken if we want to preserve our independence and establish a democratic society based on the principles of justice, equality, and freedom, and hence peace and plenty for all.

The world of today is much different from the world of yesterday. Science has revolutionised not only our mode of living but also our outlook on life. It has also given man enormous powers and a great confidence in his potentialities. It has enabled him to realise with conviction his capacity to evolve out improved social, economic, and political systems. Material prosperity has increased and people today have far many amenities of life than their predecessors could ever think of. Scientific outlook has exploded old dogmatic faiths and ideas ; a certain degree of flexibility has come to characterise all our thinking, outmoded customs and beliefs have no longer their stay, superstitions and fossilised creeds have disappeared and people have come to possess greater clarity of vision, thought, and ideas. On the political side, the last vestiges of autocratic and unenlightened rule are fast disappearing giving place to constitutional governments based on the principles of freedom, justice and equality. All over the world, there is a grit determination of the people to preserve and defend the democratic order. Some nations have already stabilised their governments and social order ; others are in the process of doing that ; whereas some are still not able to get rid of their medieval forms. We as a nation are involved in the process of nurturing our infant democracy so that gradually it gets strengthened and stabilised. Vast plans of national reconstruction are on : in some of them a tremendous amount of success has been achieved, while in some the country has still to achieve a good deal. The people in all parts of the world are watching our large democracy with great interest. Some are hopeful and quite optimistic about its future ; others may probably doubt whether this experiment which has been carried on a very large scale will come out triumphant. Even in our own country, there are people who are very skeptical about the course of democracy in India. It is not because they do not accept the worth of democracy, but it is because they feel that, with so much of ignorance, conservatism, prejudice, rigidity on one side and with so many fissiparous tendencies, vested interests, feeble moral stamina and a general toning down of national ethics, the success of democracy is not a practical vision. It is undoubtedly true that if these latter conditions prevail, and a serious effort is not made to counteract the force of the disruptive tendencies and to educate the people, our democracy will crumble into pieces.

And here we realise what tremendous amount of national good can be achieved through a well-planned and properly executed system of education, which is the most potential instrument of democracy. Education alone will rejuvenate the nation by apprising it of its duties

and responsibilities, by broadening its outlook and eradicating narrow loyalties, by exploding those citadels of tradition, conservatism, and superstition that have long kept people's minds enslaved, and by giving the devitalised nation the necessary moral strength to stand up "in arms against a sea of troubles" and to restore the glory and splendour that once were the country's possession. Democracy cannot exist if it is not supported by a well-conceived and consolidated programme of education which has the support of the whole nation. Education is thus a great weapon of democracy and, "the central task of democratic education is to educate a democracy to desire, to support, and to defend a programme of democratic education."<sup>1</sup>

### **The Nature of Education and Its Obligation in Democracy**

In a broad sense, education means much more than mere schooling or instruction. A discussion of education in a wide sense has already been attempted in a previous chapter. Suffice it to mention here that education, as we understand it today for our purpose, has a very wide connotation, and that whereas it enables the individuals to develop themselves as well as become potential citizens of a society, it has also its own intrinsic values which relate to its own treasures of knowledge accumulated in the course of centuries of human civilisation. We are concerned, therefore, not only with the *extrinsic* values of education contributing directly to our efficiency as practical men and women of the world but we are also vitally concerned with those accumulated knowledges and wisdom of centuries which are laden with rich thoughts and ideas and which are accepted values "stamped with the seal of permanence". Education in this sense "finds expression in the living personalities connected with it, in the relations, of board and administration, in the associations of teachers and pupils, in attitudes, bearings, and skills, in all the nobler impulses of the humanities which are the sustaining forces of society. Forever affiliated with education, in varying degrees of intensity, is the inscrutable urge of aspiration and creative intelligence which gives elevation to daily duties and seeks the improvement of the heritage. It guards those virtues of the race that are vouchsafed to the humblest—industry, patience, self-denial and consideration for others, and at the same time it stimulates the more imperial gifts of imagination, originality, and invention by which the treasures of mankind are enlarged and enriched. Wielding no weapons of sheer power, claiming no pomp and circumstance of State education nourishes the underlying values upon which State and society depend for their existence—values which outlast transformations in the working rules of government and economy, and offer promises of humane reconstruction in times of crisis and threatened dissolution".<sup>2</sup>

There is, however, no sharp line of demarcation between what may be called "extrinsic" and "intrinsic" functions of education :

<sup>1</sup> Educational Policies Commission, Washington, D. C. 1941 : *The Education of Freedom in American Democracy*, p. 98.

<sup>2</sup> Educational Policies Commission : *The Unique Function of Education in American Democracy (Condensed Report by U. S. I. S. in India, p. 54.)*

nevertheless, a discussion of the nature of education does involve a clear discrimination between them, inseparable though they are from functional point of view. "There is a centre of gravity in education—a treasury of knowledge, aspirations and values—that endures and is to be cherished against mere expediency," and the treasury, "represents values which the sponsors of democracy from antiquity to modern time have secured essential to human living and to effective self-government."

Education has thus two broad obligations—it has obligations attached to the profession, that is to say to produce good citizen capable of standing by themselves and prepared to exercise effectively their duties and responsibilities in a democratic society, and it has also its obligations to truth *in itself and for its own sake - obligations to seek it, defend it and make a humane use of it*. Education must keep alive memories, linking the past with the present, and tempering the sensations of the hour by reference to the long experiences of the race. It must kindle and feed the imagination by bringing past achievements of the imagination into view and indicating how new forms of science, art, invention, and human association may be called into being. Education must foster aspiration—the desire to be more, to acquire greater skill and knowledge, and to create. It must cherish beauty as a value in itself and as contributing to mental health, power, and pleasure, as adding rewards to labour and delight to life. Concerned with truth and the great powers of mind and heart, education is bound to assert the liberty in which they may flourish, to quicken minds, to encourage searching and inventiveness, to employ tolerance and the judicial spirit, to inculcate habits of gentleness and justice. On these considerations, education has no monopoly, to be sure but its intrinsic obligations fall within the broad field thus laid out."<sup>1</sup>

Analysing the above-indicated "extrinsic" and "intrinsic" function of education we may, for our purpose, enu- the following qualities regarding the nature of education in a democracy :

(1) Education includes the training of body, mind, and spirit and that educators have obligations to make provision for all kinds of training.

(2) Education is committed to the improvement of the society which sponsors it. Consequently, individual development and social efficiency are accepted aims of education.

(3) Knowledge alone is not enough—the individual must acquire an ethical standard to strengthen the moral stamina of the society through personal example.

(4) The programme of education is thus not confined to school only ; it is a life-long process, and it depends, not on books and laws only, but on life itself. It grows with the growth and decays into decadent standards of humanity.

(5) Education is conservative as well as progressive. It looks to the past, but also looks ahead into the future. It conserves what is

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<sup>1</sup> *Ibid*, p. 56.

essential and permanent ; at the same time, it explores new frontiers of human experience.

(6) In a democratic society, the philosophy of democracy enters into the meaning and functions of education. In other words, education in a democracy has a special function to contribute to individual and social welfare.

Coming to our Indian conditions, and the obligations on education in respect of Indian democracy, we may very surely define the role that education has to play in order to be really significant. In doing that, we have briefly to analyse the nature of our democracy.

It is very nearly true that democracy in India has evolved in a society which to a very great degree is rural and agrarian ; also in a society in which a vast majority of the people are buried in abysmal ignorance ; where many superstitions and rigid ways of behaviour prevail ; where people are victims of many prejudices, traditions, and social maladies ; where there are wide diversities in their methods of living, in their methods of speaking, in their customs and manners, and in their loyalties ; where people have got political freedom without having necessary resources to defend it and, more relevantly, without knowing how to defend it. All these factors are even now seen to be operating, some of them requiring alteration and improvement and some of them eradication. Evidences are not wanting when people can argue with conviction that India is not able to strengthen the democratic order it has established. Examples of the collapse of democratic forms in some countries are quoted to support the fear that Indian democracy may meet a similar fate.

What can be the most acceptable proposition under these circumstances ? There is no reason to be pessimistic about the situation. Wherever democracy failed or whichever nation could not be able to preserve it, it was due, not to the lack of adequate resources, but due to lack of proper will to foster its cause. Our country does not have paucity of resources ; what is to mobilise all resources so economically and effectively that there are unity of effort and purpose, a clear perspective of the goals and a determination to achieve them. Education is the sole weapon that can help us in achieving our goals. Good education alone will answer all problems that we are facing today and that alone will guide the nation to the realisation of its aspirations.

### **What Quality of Education do We Demand ?**

First and foremost of all, we need an education the philosophy of which is adapted to the nature of Indian democracy and the circumstances under which it has evolved. No system of education borrowed from esoteric sources can be grafted to flourish in the Indian soil. Systems of education prevailing in other countries can help us in formulating our own system of education, but they cannot be transplanted in Indian situations. Our conditions are so different ; our ways of living, traditions, hopes and aspirations, culture, and social structure,—all are so unfamiliar to many advanced countries of world

While planning education for the people, these factors and several others, mentioned above, will have to be taken into consideration. During the course of the three Five-Year Plans, considerable attention has been paid to reorganising education, but the desired outcomes have not come. Many people even feel that there has been a lot of wastage of effort and misdirection of energy. This, however, should not make one realise that all our efforts at educational organisation have miscarried. There has, undoubtedly, been a marked progress in education in many States; the literacy figure has risen, many more schools have been opened, the number of technical and professional schools and colleges has increased, there has been a very rapid growth of university education and much has been done to promote the cause of service and scientific research. Scholarships have been provided to meritorious students and vigorous efforts have been made to provide educational opportunities to as many as possible. There has also been a considerable amount of work in the field of social education. The governments of the states and central levels have taken a good deal of interest in expanding educational programmes and also trying to improve its quality. Many plans, both at the Union as well as State's levels, have been carried into execution and many of them are still on. Yet many people feel that things have not progressed in the way and in the direction in which they should have. During the past decade, there has been a good deal of criticism too of the kind and quality of education—standards have been observed to be rapidly deteriorating; the general moral stamina of the students has weakened, unemployment problems have multiplied, dissatisfaction and frustration among people working in the field have increased, the targets in respect of free and compulsory education have not been achieved; many nefarious elements have crept into the educational system; in short, education has not been able to deliver the proper goods. This is a serious and it demands serious attention. Administration of education is social statesmanship. Good administration will build up the society and bad administration will not only weaken the society but it will spoil the traditions of the generations to come by perpetuating the evil *ad infinitum*. Wrong planning, inadequate organising, poor co-ordination and defective systems of evaluation will weaken the foundations of a nation's educational system which would only be corrected when there are some bitter experiences and national catastrophes.

Going back to the point from where we started, we need a system of education which is geared to the needs of the country, which is practicable within the resources in men and material that we have, which is based on the country's traditions and social norms of behaviour, which assures all those efficiencies to the youth which are embodied in the general term 'democratic citizenship.' For doing that piecemeal changes here and there will not be effective. Also, reform of education at the top will not be very meaningful. What is needed is to prepare a broad base and consolidate it so as to provide a solid foundation to the edifice that is erected. There has been, during the past fifteen years, a rapid increase in the number

of primary schools and primary school-goers ; but it will have to be painfully admitted that though there has been improvement quantitatively, there has been no progress qualitatively. On the contrary, our primary school children appear to be intellectually more impoverished than their counterparts twenty or thirty years ago. Similiar experiences are repeated by those who talk about secondary or university education. In a democracy, it is very unfortunate that votes counted are not weighed ; it would be a very ideal democracy if the votes that counted also weighed substantially. Quantity,—we need, but in education, more important than quantity is quality, and that can come only when we build up, from below, a solid structure that can provide a strong base on which the upper storey can safely stand.

### What will be Our Educational Objectives

The following passage from Jefferson's writings summarising his philosophy of education may well serve an adequate answer to the question asked above. What Jefferson conceived to be an ideal of education for American democracy may first be taken as an ideal for any democracy, for the simple reason that his philosophy of education expounds educational objectives in general, and not in particular, for any democratic state. The objectives given below, therefore, indicate the nature of his thought respecting the ends to be achieved : says he, for the schools the objectives will be :

- (1) To give to every citizen the information he needs for the transaction of his own business ;
- (2) To enable him to calculate for himself, and to express and preserve his ideas, his contracts, and accounts, in writing ;
- (3) To improve; by reading, his morals and faculties ;
- (4) To understand his duties to his neighbours and country, and to discharge with competence the functions confided to him by either ;
- (5) To know his rights ; to exercise with order and justice those he retains ; to choose with discretion the fiduciary of those he delegates ; and to notice their conduct with diligence, with candour and judgment ;
- (6) And, in general, to observe with intelligence and faithfulness all the social relations under which he shall be placed."

For universities, he proclaimed "untrammelled liberty of inquiry" and laid down the following objectives :—

- (1) To form the statesmen, legislators, and judges, on whom public prosperity and individual happiness depend ;
- (2) To expound the principles and structure of government, the laws which regulate the intercourse of nations, those formed municipals for our own government, and a sound spirit of legislation ;
- (3) To harmonise and promote the interests of agriculture, manufactures, and commerce, and by well informed views of political to give a free scope to the public industry ;



(4) To develop the reasoning faculties of our youth, enlarge their minds, cultivate their morals, and instil in them the precepts of virtue and order ; and

(5) To enlighten them with mathematical and physical sciences, which advance the arts, and administer to the health, the subsistence, and comforts of human life.

In short, "to preserve, advance, and disseminate knowledge in the improvement of individual well-being and social relations was, for Jefferson a passion that endured to his last days". A similar passion, our educators need today. Education, to be well organised, is no layman's job ; it is always an expert's responsibility - experts who have a thorough understanding of the needs of the people, the resources available, and the way things can be given shape. Planning, executing, and appraising are the cyclic aspects of all functional activity and if we can do that properly in respect of our educational administration with a clear perspective of our goals, our education will follow the right direction.

In determining our educational goals we shall always have to be realistic. Nothing which is impossible is ever to be aspired for, yet nothing that can be achieved is to be neglected. We shall also remember that ours is a developing democracy and, as such, it has to stand several kinds of ordeals. The test of our strength lies not in trying to avoid them but in facing them manfully and getting over them.

Ours is a vast country with innumerable diversities. One ordeal that our democracy has to encounter is of how to grab firmly the unifying elements in the diversities so that the latter don't shatter the nature. There has been a good deal of thought-exchange and discussion about the question of national integration during the last 10-15 years. Some people call it emotional integration as well. It doesn't matter what one likes to call it, what really does matter is how one follows it.

The term 'national integration' or 'emotional integration' has been too much in the air for some time and it has been used to emphasise the unity of the Indian nation in spite of its many diversities. Certain fissiparous trends have, during the past few years drawn the attention of the people towards working very seriously to uproot those disruptive tendencies that are or likely to be, a severe menace to the nation's solidarity. Among such tendencies are cited casteism, communalism, provincialism, linguism, and a few others that drive people into narrow loyalties and spur them to act in a way that would be dangerous in the broader interests of the country. Evidences of such narrow interests have not been lacking, and people feel that if these things are allowed to persist, the Indian democracy may not last long. There is, however, no evidence to support that disintegration of the country has already taken place, but there is a strong feeling that if an assiduous effort is not made to check the force of the disruptionist tendencies, the country's solidarity and cohesiveness may be jeopardised.

Here is, then, the most important task that our education has to perform—the task of instilling among the minds of the students and adult population a deep love for the country—a love that transcends narrow loyalties to caste, creed, community or region, but that extends into the vast region of national interests and binds all people together as one nation with common goals, common purposes, common interests, and common aspirations. Let our students and the adult members of the country feel that India is one nation and that, though there are diversities of languages, castes, religions, customs and traditions, etc., they do not in any way hinder the process of evolution of a national culture. India's long history is an eloquent testimony to the fact that the diversities in the country have never stood in the way of the progress of its variegated civilisation. In fact, the diversities have, on the other hand, contributed to that progress and one of the most conspicuous features of Indian civilisation and culture has been the stamp of unity amidst diversity. Our boys and girls have to learn that not only through books but also through personal examples. Our educational institutions have to take upon themselves this responsibility of teaching boys and girls not only lessons in languages, history, geography, science etc., etc., but also of teaching them lessons in good, gracious, and harmonious living, lessons in co-operation and goodwill, sympathy and tolerance, and last but not the least, lessons in appreciating differences in modes of speaking, living, eating, drinking and so on. This task of emotional integration, which implies adjustment of interests and harmonisation of local or regional and national interests affords a very excellent opportunity for the educator to address himself to the supreme need of the hour.

The concept of citizenship has been discussed in this volume in a previous chapter and education to be really meaningful in a democracy must enable individuals to become efficient citizens of the democratic society. Jefferson's analysis to that degree to which it expounds the basic elements involved in the concept and at what stage they are to be achieved is very acceptable in the context of our situations as well. However, the point that may be specially of vital concern for us is that the situations under which democracy has been established in our country are very much different from those that are present in America today or were present in Jefferson's times. Our economy, distribution of population in rural and urban areas, ways of living in villages and cities, norms of social behaviour, customs and traditions—all these are different from those in America or any other country of the world. In determining our educational goals and planning for education of the masses we shall have to take our situations into consideration and organise our educational system in the way that best suits the country's needs and fits in its traditions.

### **Education and National Objectives**

The Report of the Education Commission (1964-1966) is very clear on the question of national objectives that our education must realise. Emphasising very strongly that education is a very powerful instrument of social, economic and cultural transformation necessary for the reali-

sation of national goals, the report says that our education should "increase productivity, achieve social and national integration, accelerate the process of modernisation, and cultivate social, moral, and spiritual values". A detailed analysis of curriculum constituents and administrative arrangements have been provided by the report for consideration by the government. It need not be emphasised that the outcomes can be respected only with a fair amount of investment in money and human potential, but as in other areas of production so also in education, proper goods cannot be delivered if there is no adequate investment and meticulous administration.

### **Modern Trends in Education**

With the growing popularity of democratic ideology in the world, people are growing more anxious for the defending of the democratic programme. Education has got a supreme responsibility, for strengthening this democratic creed and propagating it. The success of democracy depends upon the worth of individuals and their proper equipment. A worthy citizenry can be created only through the agency of a well-planned system of education. The pattern of culture determines the type of education, and in a democracy, individual patterns will get inspiration from democratic traditions. Consequently, in the present age, we find certain trends in education which derive their origin from the democratic faith and which go to support and defend that faith. They may briefly be enumerated below :

(1) Psychological researches in modern times have revealed that education is an interaction between the personalities of a pupil and his teacher and that teaching is not merely teacher's show, that education is a bipolar process, a conjoint activity in which the teacher and the pupil both are to participate. Further, that the child's interests, and needs are vital factors to be taken into consideration while organising the curriculum and planning instruction. If the democratic ideal of education which regards the human personality as of supreme worth is to be realised, it is essential that the individuality of the child should be respected. In other words, modern education along with its emphasis on social efficiency and worthy citizenship lays stress on what is called 'paidocentricism' (child-centred education) in education. The tendency in modern time is characterised by an emphasis on child's interests, aptitudes, and needs along with their social potentialities. Natural development and social efficiency are both to be harmonised so that conflict may be avoided between the individual and social claims in education.

(2) The emphasis on social efficiency in modern education is representative of the democratic ideal, which implies the socialisation of mind making it possible for the individual and the society to mutually share their experiences. The present trend in education is towards breaking down barriers of social stratification and helping individuals to join freely and fully in shared and common activities of the community. "The purpose of education in a democratic social organisation is to aid individuals to adapt themselves to harmonious living,

and to recognise and teach the means for development of the individual through social differentiation.”

(3) The function of the school in the present times is to create an environment comprising, in a simplified and balanced form, the sum total of the activities of the members of the society. This would afford proper opportunities to individuals to take their share in those activities and thus acquire those habits, skills, and attitudes by means of which they can become worthy citizens. In other words, the school is to become a miniature society reflecting the hopes, ambitions, activities, ideals, and goals of the society which has established it.

(4) As regards the organisation of curriculum, the present trend is towards breaking down the narrow walls in which it was formerly circumscribed. Curriculum today has come to acquire a wider significance comprising as it is of all the experiences of the child. The curriculum should be based on the needs of the community and on the problems which they experience. It should be the epitome of their life reflecting all that is significant and characteristic in the life of the community. It has also been realised that integrated courses of study and correlation of subjects will meet the challenge of democratic ideal of education.

(5) With the advance of the sciences of psychology and sociology our conception of methods of instruction has also widened. Now, it is realised that to suit the conditions of a dynamic and evolving society, dynamic and progressive methods will only be of genuine worth. The purpose of instruction is not merely confined to imparting pupils bookish knowledge to students but it is to be more broadly conceived as having to inculcate among pupils habits of self-study and self-discipline. These habits will stimulate them to think independently and reasonably, and to become self-reliant, straight forward, adaptable, open-minded, large-hearted, and responsible citizens of a democracy. In the present times, there is a growing tendency to criticise the formal methods of instruction of the older type of schools and to advocate dynamic and progressive methods, which take into consideration the diverse needs of students and help them cultivate proper attitudes and understandings of concepts. Emphasis, therefore, is laid on learning by doing, project teaching, individualised instruction, workshops, laboratory procedures, self-education, etc., etc. The text-book is only one of the tools of the teacher who has now to skilfully direct the student's activities creating situations that will help them acquire intellectual integrity, honesty, sincerity of purpose, and arouse their interests and enthusiasm.

(6) The conception today has also widened and come to acquire a wider significance. The essence of modern teaching on the intellectual side is to give the child a mastery over the tools of learning and a lively curiosity and hunger to gain such knowledge and experiences which sustain him through life. Education is no longer taken to mean formal instruction, but it is a life-long process. “Education within a democratic culture must be considered as co-extensive with life, beginning in infancy and ending with senescence. During the periods

of infancy and youth, it is concerned with the discovery and facilitation of the inborn capacities of children, and during the period of maturity, with development and guidance as well as restraining the adult for individual and social efficiency and enjoyment."

(7) There has also come over a change in the conception of discipline which was formally regarded as authoritarian control maintained by rod. Discipline today has come to mean all those habits and attitudes that govern the behaviour of an individual in his social relationships. This discipline is not an extraneous imposition on the individual. On the other hand, it grows from within and the child becomes self-disciplined by realising its need and value. Discipline from without is merely as temporisation; it stunts and dwarfs the personality, it never expands it. True discipline is self-imposed and self-acquired.

(8) With the changes in the conception of education, the changes in educational administration have also been extensive and fundamental. The school is no longer regarded a place where children go for receiving formal instruction. It is regarded to be "devoted to and engaged in the service of the basic democratic principles and goals, recognising at the same time, its service to the individual and to the progressive improvement of society".

To conclude, therefore, educational conceptions within the past two decades have changed fundamentally and the changes are all due to the growing popularity of democracy as a social faith and the impact of scientific researches and attitudes on education.

With the advent of science and democracy, rapid changes are taking place in our ways of living and outlook on life. It has been emphasised earlier that the present-day tendency in education is to discard fossilised systems, outmoded practices, and stagnated ideals, which have so far characterised our educational system. We have to be dynamic in outlook if we want to be worthy members of an essentially dynamic and evolving society. No system of education will suit the needs of the present times unless it moves in harmony with the spirit of the age. "Education in the ever-changing democratic culture must be taken constantly to recognise the inevitability of change, to guard against a too narrow concept of educational activity and to avoid the inculcation of concepts of social stratification and cultural inflexibility growing out of individual narrowness and inflexibility." "New learning fosters security and satisfaction, promotes co-operative learning, helps pupils develop values, provides opportunities for social action, helps pupils evaluate learning."

### **Indian Democracy and Educational Administration**

Our country has now emerged free after centuries of servitude. During the British rule it suffered politically, socially, economically, and culturally. During that regime, all the institutions in the country were set up not to ameliorate the conditions of Indian masses or to uplift them socially and culturally but the primary purpose of all such institutions was to strengthen the British dominion in India. This was conspicuously true of the educational system which was essentially

conceived to aid them to run the country's administration smoothly and efficiently. After a continuous political struggle, the country has secured its emancipation. After the attainment of freedom, it became the master of its own destiny. It worked out a free, democratic and secular constitution, which conceded numerous opportunities to the individuals to rise to their highest stature and contribute their best to the enrichment and progress of the country. During the British period, "the foreign government was not interested in cultivating in our people the qualities of the free men ; all its various agencies including education were concerned with turning out a pliable and docile type who would accept the status unquestionably and work as a willing instrument of a super-imposed system. Now, education has to step in to fill this breach quickly and efficiently. It must struggle against the hangover of the past and replace a passive by a dynamic ; a selfish by a socially conscious outlook".

To make the best of its opportunities it is essential that our infant democracy be very carefully fostered, nurtured and strengthened. For that, constant and vigorous attempts have to be made to guard against those fissiparous and disruptive tendencies that are threatening it from all corners. Needless to say that in this endeavour of ours, education will have a large role to play. Our educational organisation will greatly nourish our social structure and will consolidate it. It will also inculcate among the youths of the country an openness of mind, receptivity to new ideas, a love for give-and-take, and a sense of associated living, largeness of heart, independent thinking, regard for others, self-discipline, tolerance. All these and other virtues will go to establish a healthy citizenry of a democracy. Today, we are confronted with a number of socio-economic and political problems which, if not solved readily, will certainly weaken our social organisation and may ultimately proclaim the doom of our democracy. If all these disruptive and disintegrating forces have to be successfully combated, it is imperative that we should set up a democratic society, consisting of enlightened citizens, zealous of both their rights and obligations. We have to discard our outmoded institutions, narrowness of outlook and superstitions, which have mainly stood in the way of our progress. If the nation is to survive, it must accept the challenge of new situations and country's needs.

In fact, most of us have become intellectually timid and do not possess the necessary courage to denounce unprogressive ideas and viewpoints. On the other hand, there are some people who are carried away by a radical enthusiasm for progressivism denouncing conservatism as an outmoded attitude devoid of reason. No doubt, both these type of people are victims of a restricted vision. The need of the hour is to avoid this attitude of extremism in both cases. We should try to secure an adjustment of perspectives through a comprehensive grasp of the present situation and a balance of sentiments. Education along can help us in that direction and develop among the youths of the country those attitudes and dispositions which are necessary for the continuous and progressive life of the society.

This draws our attention to the question of educational organisation which has been gradually shaping up in theory and in practice as a result of socio-economic and political changes. Much friction and inefficiency persist in our educational administration because of the fact that while aiming at realising democratic objectives, we have not taken sufficient steps to overhaul our educational administration on the principles of democracy. We have established a democratic form of government but we have not reorganised our social structure in conformity with this ideal. Our educational institutions are mostly witnesses of medievalistic traditions and our administrators are still in many cases fond admirers of old ways. On the basis of the theory of democratic administration set out above it may be stated that democracy can exist only if people live democratically. Democracy cannot be taught; it can only be lived. To produce healthy citizens for our democracy, our schools must be living democracies. And to make schools living democracies it is essential that school systems must be living democracies. There is no better and more effective way of teaching democracy than practising it.

"If our democratic way of life is to survive and prove effective it is essential that our children grow up using and understanding its techniques. If our children during their school lives are subjected to an autocratic rule, no matter how benevolent it is, they are not learning to fill their place adequately in a democracy." It is in view of this fundamental factor that reorientation of educational administration has become of prime importance today. Unless administrators realise the significance of this fundamental character of democratic faith and unless they have themselves faith in the philosophy underlying it, they will not be able to evolve an educational system adequate to meet the challenge of times.

### Summary

Ours is an age of democracy. People in the world are facing almost similar problems and this kind of affinity is due to scientific advances which have brought people closer together and made it imperative to appreciate each other's problems.

Our country stands on the threshold of this new era. We have become free after centuries of bondage and our freedom, to be secure, has to recognise the forces of present-day world so as to get stabilised. Many plans of national reconstruction have been launched by Union and States Governments and people all over the world are very curiously watching us as we are struggling to make our position stable in the family of the progressive nations of the world.

In this process of national reconstruction we are facing many problems. They can be solved if only we have a well-organised system of education. To make democracy successful, a very well-considered programme of education is essential. If we can make our education conform to the democratic traditions, we shall achieve our objectives.

In a democracy, education has, both extrinsic and intrinsic values. It is to be imparted for enabling individuals to acquire skills,

aptitudes, dispositions, etc., through which they can prove themselves good citizens of a democracy ; it is also imparted to create a faith in the value of knowledge itself so as to preserve social culture and heritage and further its progress.

Democracy is sustained through the quality of education and it is the responsibility of the society to improve the quality of education. All people and institutions in the society have to co-operate to make the programme of education effective.

A democratic programme of education is characterised by a well-balanced education which caters for the needs of the individual as well as the society. A good and effective education includes a close study of the physical, psychological and social needs of the individual. It is cast in an atmosphere which gives it its true colour. Since democracy in India has emerged out in a society which is primarily rural and agrarian, which is in many respects different from its western counterparts, our education must be geared to the needs of our society which has its own unique features. No foreign system can be transplanted in our soil ; it can only give some inspiration.

We must set out our objectives clearly. Efficient citizenship includes all those qualities that good education will enable an individual to acquire. In addition to knowledges, skills, dispositions, traits of character, that compose effective citizenship, we at present need special emphasis on those qualities that lead to, and strengthen national unity. Our nation today is faced with certain fissiparous tendencies and the question of securing emotional integration is a very urgent need of the hour.

Since independence, many plans of educational reconstruction have been launched. Some of them have been successful and some not. We have to make herculean efforts to make our educational plans successful. Many of our schemes have not been properly conceived ; some have miscarried and many have yielded very unexpected results. Serious educational thinking is needed. Education should be regarded as an expert's responsibility.

Modern trends in education lay emphasis on study of child psychology in respect of his personality, life-centred curriculum, progressive techniques, self-discipline, integration of courses, etc., etc. All these democratic and scientific concepts have been accepted by planners in our country as well but even then the desired results have not come out. This requires serious thinking and re-planning of education. No rigid, dogmatic, authoritarian outlooks should prevail. The planners should have an open mind and they should expect support from all those people for whom education is meant.



## Chapter 16

### Social Education in India

#### Introduction

Social education as education for leading a fuller and richer life is of recent origin in our country. Historically speaking, activities of social education were introduced as those of adult education in our country. Even today, in most of the places, social education is considered to be synonymous with adult education.

If the people of a country are illiterate and steeped in ignorance, democracy cannot function successfully and no progress in any sphere of national life would be possible. In all progressive countries of the world we find that they undertook the liquidation of illiteracy as the first step towards national reconstruction. The U. S. S. R. America, Germany, Japan, England, Canada and Denmark, etc., have attained their present progress and prosperity by liquidating expeditiously their huge illiteracy which disfigured their national life. "We find that in those countries men working in factories, mines, peasants and men and women belonging to various professions are provided numerous opportunities to secure literacy acquiring such knowledge and skills which enhanced their professional efficiency and productivity." In post-independence period, social education has constituted a major educational activity. According to Pandit Nehru, "Social education is the kernal of national progress of enlightened and socially conscious community, who is zealous of both its right and duty-responsive citizenship"<sup>1</sup>. In our country, we have undertaken the work of adult education to liquidate our colossal illiteracy and to prepare the masses for enlightened citizenship. But the programme of adult education has been narrowly conceived and has not been properly executed.

#### Need of Education for Adults

(1) **Individual equipment and satisfaction of needs.** In countries, where there is no compulsory and universal education, many adults are denied the opportunity of schooling. By unfavourable political, economic and social circumstances, they are condemned to a life of ignorance. Even the rudimentary knowledge of the three R's of reading, writing and arithmetic does not fall within their reach. This retards their all-round development. They are unable to make the best of opportunities, which come in their way. Their outlook on life remains narrow and cramped. They remain ignorant of their cultural heritage. Lack of enlightenment makes them the under-dogs

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<sup>1</sup> Speech—Nagpur Social Education Conference, 1953.

of society, where they are exploited by others who are literate and educated. This has tended to widen the gulf existing in various sections of the society, very often leading to unhappy tensions and factions. The present age has ushered in an era of democracy, which envisages equal, social, educational, economic and political opportunities to all people. Proper equipment of the individual is not only needed to promote the good of the individual but it is also essential to promote the collective good of the society of which the individual is an integral part. But the securing of more literacy would not be adequate for that purpose. What is needed is the providing to an individual that kind of proficiency and infusing in him those kinds of attitudes and behaviour patterns which help him to lead a more creative and fuller life.

(2) There are many individuals, who are denied the opportunities to prosecute their education on account of adverse circumstances. Their parents cannot bear the expenses of their education and they need their assistance to supplement their scant income. Entering a profession should not mean that the future opportunities for self-development and education should be denied to them. Adult education will thus mean further education. In England and U. S. A., there are many institutions and avenues available for further education of the people in different walks of life.

(3) Adult education will make up the lag and deficiencies of our modern education. Our education at its best gives the individual a modicum of bookish knowledge. It obviously fails to give the individual necessary equipment relating to all aspects of life, education for healthy life, education for better homes, education for leisure, etc. Adults education will seek to enlarge the cultural span of the individual.

(4) Ours is an age of industrialisation and urbanisation. Problems of life are becoming more complex. With increasing civilisation, people find more tensions. Education, besides being gainful, must guarantee to the individual opportunities for healthy recreation and relaxation. The crowded cinema halls, and reading of sensuous stories of sex and adventure, are hardly any substitutes for good recreation. Very often, their effect is more devitalising than useful. Properly planned programme of social education will provide desirable recreation and relaxation.

(5) **Political Consciousness and Civic Participation.** P. J. Narrup rightly says, "adult education is the genuine child of democracy". For the success of democracy it is imperative that a country should have an enlightened citizenry, who should have intelligent awareness of the problems facing the country. They should be constructive participants in national life. They should cultivate a sense of responsive citizenship, which implies that rights and duties go together and that individual rights have to be subordinated to national good. This is particularly true of India where not even one-third of the total population is literate. Literacy and social education will bring socio political consciousness to the illiterate millions of the country.

**(6) Social Efficiency and Co-operation.** For the success of democracy, people shall cultivate certain behaviour patterns. They shall be co-operative and tolerant. They should be able to work in groups and collectively in order to promote national good. Adult education will not only give social cohesiveness to the society by stabilising its traditions, but it will also aid and quicken the process of socialisation among people. People will learn to live co-operatively, wiping off their insularity and self-centredness. Social education will also seek to promote emotional integration among the various sections of the community.

**(7) Economic Betterment and Self-sufficiency.** Adult education will improve the financial condition of the people. It will increase their vocational efficiency, acquainting them with better and more skilled techniques of production. They will be able to supplement their income, and make more gainful use of their spare and leisure time. This will, on the one hand, save them from various vices and on the other, help them to improve their standard of living. Adult education will make people frugal in habits, industrious in ways, and proficient in work.

#### **Adult Education in Other Countries**

Adult education has been a basic educational activity of all progressive countries of the world. This has added to the equipment and professional efficiency of individuals and wealth of nations in general. It has also added to the political insight of adults and has accelerated the process of social regeneration. In the U. S. A., adult education implies further education. The work has been successfully carried on by youth associations or 4 H clubs. In Scandinavian countries like Denmark, Sweden and Norway, folk schools are very popular. Adults are imparted skill and proficiency in various occupations in which they are engaged. These adults attend classes for two or three months at times and places which mostly suit them. For agricultural population, they have established 'mobile schools' and 'mobile libraries'. These mobile schools have made an immense contribution by giving people 'liberal' education. In France, the adult centres are attended by a large number of people. These centres are subsidised by the government. Very often, these adult education centres are organised on 'group' basis according to the social and political ideology of the people.

In Russia, both the Federal Ministry of Education and State Departments are paying special attention to the programme of adult education. It has helped in giving education a polytechnic bias and in propagating and strengthening the communistic ideology.

#### **The History of Adult Education in India**

"Adult education in India has so far progressed through two waves which attained their crests in 1937 and 1947. We are now abreast of a third wave."<sup>1</sup>

<sup>1</sup> Ministry of Education, Government of India, "*Teachers' Handbook for Adult Education*", p. 3.

Before the year 1937, progress of adult education in the various provinces and States was halting and meagre. The British government could hardly be expected to take a genuine interest in the education of the masses, which would have made the people more patriotic and discontented against foreign domination and exploitation. Funds provided by the Governments both at the Centre and State levels to liquidate colossal illiteracy were very insignificant. Conservatism of the people, the institution of purdah system, their economic insufficiency, the presence of many vested interests and the priority given to the expansion of primary and secondary education, and university education were other formidable hurdles in the popularisation and expansion of adult education. The year 1937 is a landmark in the annals of adult education in this country. With the introduction of the Constitution of 1935, popular governments came in power in the provinces. Adult education got a new impetus with the coming of Congress Ministries in power in seven provinces. The governments, for the first time, made consistent and organised efforts to wipe off illiteracy from the country.

#### **Adult Education Before 1937**

Before 1937 night schools functioned to impart education to illiterate adults. They were very small in number. These schools were run by teachers to whom very small extra allowances were paid. Bombay and West Bengal were the first to take up the work of adult education. In 1917, in the whole of the country, the number of night schools was 107, with an enrolment of 2739. Gradually, the number of people attending the adult education classes began to increase. The help of libraries, newspapers, and University Education lectures also came to be used for purposes of adult education. In 1921-1922, the Punjab Government made a provision for adult literacy.

During 1927-1937, the movement of adult education received a set-back. Expenditure on this activity was cut down. The work of missionaries like Dr. J. J. Lucas of Allahabad, Dr. N. H. Lawrence of Manipur and Mr. Daniel of Madras, is very creditable in the cause of adult education. In 1936-37, the number of schools dwindled to 189 with an enrolment of 3,988 students.

With the coming of the Congress Ministries in power in 1937 for the first time in the history of India, adult education was accepted as a definite responsibility of the Government and organised work was taken in hand. The new syllabus of adult education was not confined to mere literacy, but it included some civic education also. The media of education were extended to include publications, posters, cinema shows, etc. In all the provinces, the government officially sponsored the programme of adult education and people doing meritorious work were rewarded. Adult Associations came to be established in some of the provinces and they focussed the opinion of the people on the urgent need of taking up the work of adult education.

In Assam from 1940 to April, 1943, 2,16,713 persons took the literacy test. Books and writing materials such as the slates and takhtis came to be freely distributed. In Bihar and Bengal, adult

education made appreciable progress. Voluntary enterprise and government assistance both co-operated for the expansion of adult education. All lower primary, upper primary, and middle schools were required to conduct adult literacy classes. Colleges and high schools also organised literacy classes. Prisoners in the jails were made literate. The volunteers launched the movement of "Make your home literate." The provincial people's "Education Committees" were established. During 1941-42, 24,289 persons were made literate. In these two states, the work of adult education continued even during the period of the Second World War.

In Bombay State, adult education made appreciable progress. Voluntary enterprises made their laudable contribution in this direction. They made liberal donations. The report of the Provincial Board of Adult Education under Dr. Clifford Manshardt made far-reaching recommendations for the expansion of adult education. The activities of the Provincial Board of Education and the Social Service League were very encouraging. The grants-in-aid were literally given for the purpose during 1942-43. An extra sum of Rs. 50,000 was earmarked for adult education work in villages. During 1940-41, the Adult Education Committee had opened 1140 adult classes in Marathi, Gujarati, Hindi, Canarese, Telugu and Tamil. In such centres 16,000 men and 5,000 women were on roll. The work of adult education was undertaken in industrial areas as well.

In the Punjab, the slogan, 'Learn and Teach' became very popular. A five-year scheme was formulated in the province for the liquidation of illiteracy. In U. P., adult education work also made a great headway. A separate department was set up to organise adult education. Separate officers were appointed by the department to organise adult education work on an extensive scale and to seek effectively the co-operation of the private agencies in this humanitarian work. New education centres, libraries, and reading rooms were established at different places. Numerous night schools were opened and every year a literacy week came to be celebrated in the state. The Provincial government established 768 Libraries and 3,680 Reading Rooms in the rural areas on the first literacy day. The number of libraries gradually increased. The Government undertook to publish books in Hindi, Urdu, Mathematics, History and Geography for the use of the adults.

In the States like Mysore, Jammu and Kashmir, Baroda, and Travancore, adult education work was carried out with considerable success. Separate sections in the Departments of Education were set up specifically for this purpose. Propaganda in the rural areas was also made to persuade the illiterate adults to attend the literacy classes. The Governments made extensive grants to the people who did this work. In Jammu and Kashmir, one rupee per adult was awarded to those who gave to the adults proficiency in simple reading and writing. Besides these efforts in the provinces and states of India, a number of other philanthropic organisations such as the Young Men's Literacy League, Servants of India Society, Literacy Sangh, Literacy Expansion

League and Jamia Millia, Delhi also associated themselves prominently in the work of adult education.

The foundation of Indian Adult Education Association was also a step forward. The Delhi Adult Education Association was set up in Delhi in 1937 and it did good work. The Indian Adult Education Association started its own journal, 'Indian Adult Education Journal'. This popularised and published its activities widely.

The Sargeant Educational Scheme prepared a very effective plan of adult education under the post-war education development plan but its recommendations could not be implemented. The Report said "In order to make adult education interesting and effective, it is necessary to make fullest possible use of visual and mechanical aids such as pictures, illustrations, artistic and other objects, the magic lantern, the cinema music both vocal and instrumental and dramas would be useful". Dr. Frank Lubbock, an American philanthropist, who visited India in 1937 also made a significant contribution to the expansion of adult education in the country. He prepared suitable charts in Hindi, Marathi, Tamil, Telugu, and Gujarati languages, which were very useful.

#### **Adult Education after Independence**

After the attainment of Independence, the movement of adult education received an increased impetus. It came to be widely realised that the successful functioning of democracy and for effecting improvement in the many-sided life of the community, it was essential that its citizens should be educated and be socially and politically wide awake. On May 31, 1948, the then Minister of Education placed before a Press Conference held at the Centre, an eleven point programme, which was accepted by the Central Advisory Board of Education in January, 1949. The significant items of the programme were :

- (a) The village schools would be the centres of education, providing welfare work, games, sports and recreation for the entire village.
- (b) The use of motor-vehicles with projectors and loud-speakers, cinema-screens, magic lanterns and gramophone records etc., will be popularised for furthering the cause of adult education.
- (c) Radio sets will also be used. General training in vocation would also be given. Periodic talks would also be arranged for the adults.

The cost involved in mass literacy was proving prohibitive, and the Government of India, appointed a committee under the Chairmanship of Shri M. L. Saxena to make concrete and practical suggestions for implementing the programme on a wide scale.

In 1951, the Social Education Campaign started in Delhi, Adult Centres were started in rural areas. Teachers and students also helped in this. At present, educational fairs are also organised in the rural areas where through propaganda educational and industrial progress of the people is achieved.

In the states of Madhya Pradesh and Madras, the work of adult education made great headway. In Madras, the Government installed one thousand radio sets.

Under the Five-Year Plans, the programme of social education has been given a position of priority. Both at the Union and State levels extensive schemes of social education are being worked out. The Technical Co-operation Mission of the United States co-operated in this work. During the year 1959, the total equipment received from T. C. M. was worth Rs. 21,82,550. A training course for District Social Officers of various states was organised at the National Fundamental Education Centre. Research was also conducted in the various techniques of social education and suitable audio-visual materials were produced, e.g., film-trips, financial assistance to voluntary educational organisations in the field of education including library books and literature came to be given on an increasing scale. Suitable literature and recreational material are being produced for the neo-literates. Prizes are also awarded for the textbooks for the neo-literates. Thirty prizes of Rs. 500/- each under the 4th competition for books for neo-literates were announced on the 2nd of October 1959.<sup>1</sup> The Ministry of Education will pay fifty per cent of the cost along with transportation charges of the selected books required by the various state governments in social education.<sup>2</sup>

#### Change from Adult Education to Social Education

It was soon realised that adult education which aimed at giving mere literacy to the adults, a knowledge of three Rs. and a rudimentary skill in reading and writing was hardly adequate to meet their needs and to give them sufficient equipment to lead a richer and fuller life and to enable them to make the best of opportunities. The knowledge gained was bookish and scrappy and it hardly made any impact on their life. After they left attending the adult classes, they again relapsed into illiteracy. The concept of adult education as merely restricted to acquiring literacy was narrow. The adults never felt motivated and they attended the adult centres under official or social pressures. The knowledge gained was neither gainful nor purposeful. It did not improve their living nor did they feel enthused about it. "It was therefore generally agreed that not only the scale but the scope of the movement also need to be expanded and adult education should aim at the literacy of the whole personality or training in citizenship rather than at mere instruction in the three Rs. Since independence the inadequacy of the concept of adult education became all too glaring."

It was in 1948 that the term "social education" found expressions. Since then *adult education has been conceived as 'social education with its emphasis to give to the adults such equipment and efficiency by which their social consciousness and personal worth is so kindled and raised that they become better and responsive citizens to appreciate their duties and responsibilities'*.

#### The Aims of Social Education

(1) Social education aims at strengthening social harmony and social solidarity among the people. Social harmony and social soli-

<sup>1</sup> Ministry of Education Report (1959-60), p. 73.

<sup>2</sup> *Ibid.*, p. 73.

quality are themselves things of value, but they are also geared to the achievement of large national ends. The social harmony aimed at by social education is thus a part of the dynamic social movement in India.

(2) To awaken in the people an appreciation of the significance of the country's Five-Year Plans and to enthuse them for participation in it.

(3) To bring to the people the benefits of new knowledge.

(4) To raise the level of Indian humanity.

(5) To improve the quality of leadership.

### **Social Education and Democratic Citizenship**

Social education should aim at fostering among people a sense of democratic citizenship. They should know their rights and duties under the Constitution. They should acquire necessary intelligence to objectively weigh different problems facing their country. They should learn to participate in the affairs of their country ; they should choose such representatives as may be keen to protect and promote their welfare. The people should learn to participate in the affairs of their country. The people should also learn to take an objective view of things and they should not be led away by false propaganda. This training and civil education will make them enlightened citizens. For the successful functioning of democracy, it is essential that people be made politically conscious and be trained to take a dispassionate view of things. Social education aims at achieving that end.

Democratic citizenship as fostered by social education implies making the adults confident and self-reliant. It is intended to help them develop the capacity for clear thinking and receptivity to new ideas. They should learn to work co-operatively and to contribute to the good of their country. Social education will give people discipline, co-operation, tolerance and social sensitiveness. But it should not cater to narrow nationalism.

In totalitarian states, an individual is more or less passive and he blindly follows the laws framed by the state. In a democracy, an individual has to make important judgments and decisions on all matters of national and international levels. India is a democratic country and so we need people, trained and disciplined in the 'code' and 'discipline' of democracy. This will be provided by social education. Democratic citizenship implies :

- (a) Independent thinking.
- (b) Clarity of expression.
- (c) Co-operation and tolerance.
- (d) Leading and following.
- (e) Vocational efficiency.
- (f) National consciousness.
- (g) Conservation and renewal of culture.
- (h) Fruitful use of leisure.

All this is attempted through social education.



### **Social Education and Emotional Integration**

It is a tragic reality that, of late, disintegrating and disruptionist tendencies have been gradually gaining momentum and at present they threaten to completely paralyse national unity and progress of the country. The programme of social education will aim at social solidarity and will bring emotional integration. It will help to check many of the present-day tendencies which glorify the province or state, the particular language at the cost of other languages in India, the particular religion or faith as rival to others and the prevalence of casteism which is the enemy of democracy.

The programme will achieve social cohesiveness through which people of various communities will learn to live together.

#### **For Securing Emotional Integration Social Education will help People**

- (1) to appreciate the contribution of various groups and minorities,
- (2) to appreciate the underlying unity in our culture in spite of its diversity,
- (3) to make them realise that they are inheritors of an integrated culture,
- (4) to realise that the prosperity of the country depends upon the co-operation of all people,
- (5) to make them conscious of the inter-dependence of different professions,
- (6) to highlight inter-dependence of rural and urban areas,
- (7) to develop understanding of the problems of tribal and backward areas,
- (8) to realise the inter-dependence of various communities and services,
- (9) to recognise that all people are equal before law, that India is a secular state, that man is great by his actions and not by birth or wealth, that settlement of differences by discussion is always possible, and that in the modern world of technological and scientific advancement, narrow regionalism and loyalties have no place.

*Social Education helps to foster Democratic citizenship and social integration which India needs urgently and to this foremost priority is to be given.*

#### **Social Education and its Slow Progress**

Despite the frantic efforts of the government, the Social Education programme has not made any appreciable headway in the country. Many difficulties have stood in the way of its diffusion and universal acceptance.

(1) **Lack of Enforcement of Free and Compulsory Education.** Although many states have accepted the principle of free and compulsory education, yet it is a fact, that compulsory primary education has not been rigidly enforced. The survey of the various localities

for the purpose of enforcement of primary education has not been done. Those who do not send their children to school are not prosecuted. Attendance officers appointed for this purpose in some of the States have not discharged their duties with vigour. There is no wonder, that, under the circumstances, many school-going children continue to be away from schools. Its result is, that when these children grow up, they swell the ranks of the illiterate.

(2) **Apathy of Adults to Social Education.** Very often it is observed that adults are completely indifferent to social education. Despite the best efforts and appeals, they cannot be persuaded to attend regularly social education centres. The adults do not get much spare time. The nature of their occupations is arduous and at the fag end of the day, they find themselves completely run down. Further, they lack inclination and will. They think that they are not educable and that social education has neither any utility for them nor it is likely to improve their economic status. Social workers, who approach them, are very often younger to them in age and at times while handling them, they betray lack of patience and tact. The programme of social education is also not properly organised and it fails to capitalise the interests of the adults. Restricting the scope of social education to mere instruction in three R's has also led to its unpopularity and tedium. The adults have not felt enthused. This lack of incentive has been a real difficulty, which has impeded the progress of social education in the country.

(3) **Vested Interests.** There are many vested interests, which are opposed to the progress of social education, as it would hit their interests. During the British period, the government made only half-hearted efforts as they were afraid that social education might produce political consciousness among the people. At present, sections of the people who are socially and economically forward fear that social education might prevent them from exploiting ignorant people. It is also feared that social education may not produce a spirit of trade-unionism.

(4) **Lack of Suitable Literature and Equipment.** Work of social education has also been handicapped for lack of suitable literature and equipment. Social education centres are poorly equipped. In the villages, no adequate provision is made for light and accommodation for the adults. Books in the library are very few and they too are unsuitable. They neither afford entertainment to the adults nor widen their mental horizon. There are no aids also in the form of radios, gramophones, black-boards, etc. K. G. Saiyidain rightly says, "that the work of social education is greatly handicapped both at the literacy stage and in its wider sense by the paucity of suitable reading materials, graded to appeal to adults. There is an urgent need for producing large number of booklets, folders, charts, journals, newspapers and other illustrated material which will capture the adults' interests and imagination."

(5) **Shortage of Suitably Trained Social Education Workers.** For organising the work of social education on an all-India level, the

services of millions of social workers will be required. These social workers have to be specially trained in the various techniques of social education and the devices which they may profitably adopt to enthuse the adults so as to make the work of social education expect permanent results. At present, this work is entrusted to part-time teachers or college students. They lack the necessary interest for such activities and they regard it only a means to supplement their incomes. They are impatient and do not have any instinctive understanding of the temper and attitudes of the illiterate adults.

(6) **Lack of Adequate Finances.** Although there is no doubt, that the Union and the States Government, and also local bodies, are subsidising schemes of adult education, yet the task is so gigantic and it bristles with so many difficulties, that to organise it, both extensively and intensively, enormous finances are required. The finances allotted to social education at present are very inadequate.

### **Suggestions for the Successful Implementation of Social Education**

(1) Compulsory education should be rigidly enforced. Proper attention to child education will automatically eradicate illiteracy.

(2) Adults should be adequately motivated to attend social education centres. Coercion should be avoided. Programmes of social education should be imaginatively drawn up and they should cater to the needs of the variety of persons and their tastes. The curriculum of social education centres should be comprehensive enough to be both recreative and gainful. It should produce among adults better professional skills. Timing of the centres should suit the convenience of the adults.

(3) For organising social education programmes, a proper educational climate should be created. Official pressures and authoritarian attitudes will not be of much use. Co-operation of the community leaders should be secured. The community, in general, must feel convinced that the work of social education will enhance their individual competence, social efficiency and professional skills. It will enable them to lead fuller and richer lives.

(4) Indian masses are given to lassitude and their too much fatalistic outlook has produced a kind of unwholesome complacency. Their apathy should be overcome by tact, patience, and sustained efforts.

(5) Suitable literature for different levels of literacy and different types of interests should be improvised. Neo-literates will need special journals. Wall-charts and news-sheets will be found useful.

(6) Private and philanthropic bodies should also help the government to co-operate in the work of social education. The problem of the shortage of teachers can be overcome by employing military personnel, college students, N. C. C. and A. C. C. volunteers. For training and reorientation, extension courses may be organised by Training Colleges, Agriculture Colleges, Bharat Sewak Samaj and mobile Janta Colleges. There is also an acute shortage of women social workers to

undertake this work. Women who are educated should be inspired to take up this humanitarian work in their free time. For many of the girls' schools in villages, adequate women teachers are not available. Women teachers are usually averse to serve in the rural areas for want of insecurity and other amenities. Efforts should be made to improve these facilities.

(7) The programme of social education will be successful with small groups. Experience has shown that "the use of small groups for the organisation of educational programme at the centre has shown that the participants feel the satisfaction of working with the group and expressing their own creativity through the activities of the group."

(8) The government should earmark larger amounts of money for social education. It should give the programme of social education top priority. Social education will lay down the solid foundation of prospective citizenship and civic participation on which will rest the many-sided growth and progress of the nation. Similarly, the local bodies should also pay more attention to the work of social education. The government and the local bodies should seek actively the assistance of local leadership in the prosecution of this programme. They should liberally subsidise private bodies that may be willing to undertake this work.

(9) Another shortcoming, which has stood in the successful implementation of the programme of social education is the lack of proper co-ordination among different agencies, who attempt this work at different levels. At present, this work is being done by Education Departments, Co-operative Departments, Community Project Administration, Social Welfare Board, Agriculture and Health Departments and local bodies. Lack of co-ordination has produced confusion and piecemeal efforts have led to the ineffectiveness of the programme. A well-co-ordinated programme which results from pooling out of various resources and experiences will ensure quantitative and qualitative improvement in the work of social education.

To conclude, the work of social education bristles with many difficulties, which are inherent in the nature of the work and which lie in the way of its making widest impact, but much headway can be made in conceiving the programme of social education imaginatively and executing it patiently and in a spirit of concentration so that it becomes a wholesome source for individual competence and good of the community as a whole.

## **S u m m a r y**

Progress and emancipation of the country in the various spheres of its national life are impossible unless people have intelligence and socially awakened conscience to discharge satisfactorily the onerous tasks of democratic citizenship and unless they are able to take an enlightened and critical view of the different vital problems which confront them.

The campaign of mere literacy and confining its programme to the teaching of three R's is utterly inadequate in our new situation which has come in the wake of independence. The fragmentary knowledge of book-reading and alphabet-writing is superficial and pointless. It has no significance for the adults. It does not show them any prospect of economic improvement nor does it lead to their social efficiency or professional equipment. If we give people the capacity to read without giving them right literary tastes and judgement, if they read the words of the book without cultivating higher values of life and mental discipline, if despite their letteredness their barren lives continue to be unaffected by enriching and educative influences of the world of books, surely this, "superficial acquaintance with mere forms of letters is neither a cultural gain nor a means towards building up a sane and balanced outlook on life." There is now a timely and right shift-over of emphasis from the narrow content of adult education to the process of over-all social education.

The programme of social education is embodied in a five-point plan ; first, literacy ; second, a knowledge of the rules of health and hygiene ; third, training for the improvement of the adults' economic status ; fourth, a sense of citizenship with adequate consciousness of rights and duties ; and finally, healthy forms of recreation to the needs of the community and the individual.

Adult education in India has so far progressed through two waves, which attained their crests in 1937 and 1947. We are abreast of a third wave.

Before 1937, progress of adult education was halting and meagre. Since then the pace of adult education has been quick with occasional setbacks. Since independence, the pace of social education has been striking, though much needs to be done even now.

In other progressive countries of the world, the progress of social education has been very swift. In England and Denmark, workmen's colleges have been opened. In the U.S.A. and Russia, the community and the States have organised a well-planned programme of further education.

### **Organisation of the Work of Social Education.**

- (1) The work must be organised and co-ordinated in different States and the governments and the private organisations, which are engaged in this work, should pool out their resources.
- (2) Adequate and liberal grants should be given to such bodies.
- (3) Social education workers, well-versed in the techniques should undertake the work. Efforts should be made to encourage social workers in larger numbers in villages.
- (4) Co-operation of local bodies, local leadership and private bodies should be actively sought in this work.
- (5) Social education centres should be made interesting spots where adults love to spend their time gainfully and happily. Litera-

ture, specially improvised for the adults catering to their diverse interests, illustrated posters and charts and films, etc., should be improvised.

(6) Vocabulary for the adults should be compiled, in which books for the neo-literates should be written.

(7) Provision for well-equipped libraries should be made in order to safeguard against adults relapsing into illiteracy.

(8) Special radio talks for the adults should be given. Special programmes should be arranged for them, which should give them entertainment and mental perspective.

## Chapter 17

### Education for International Understanding

#### Introduction

The aim of education is not merely individualistic which implies the growth of the individual at the cost of the interests of society of which, he is an integral part. The purpose of education is also to make the individual acquire social efficiency so that he is able to live co-operatively and democratically in the society, contributing his best to further its progress and development. It is the accepted aim of education to inspire patriotism in the minds of the youths so that they take instinctive pride in the past of their country and lend their all energies to shape or better the present which lays the foundation of a still brighter future. Nationalism and patriotism are indeed noble virtues, worthy of cultivation in the impressionable years of youth, but the conception of nationalism should neither be narrow nor circumscribed. Nationalism should not degenerate into nationalistic jingoism.

#### Education for Internationalism

Whereas the social aim of education should foster nationalism among the students, too much emphasis on nationalism will be dangerous. Through scientific inventions and advances in technological knowledge, the whole world has been now knit together and the effects of one incident in one country have their echo in other countries. Therefore, the social aim of education must be designed to create international-mindedness among the students.

“There is no more dangerous maxim in the world of today than ‘My Country, right or wrong’. The whole world is now so intimately inter-connected that no nation can or dare live alone and the development of a sense of world citizenship has become just as important as that of national citizenship. In a very real sense therefore, patriotism is not enough, and it must be supplanted by a lively realisation of the fact that we are all members of one world and must be prepared, mentally and emotionally, to discharge the responsibilities which such membership implies.”<sup>1</sup> “We need today an adjustment of the human consciousness to the nuclear age in which we live. It is now conceivable that the human race may put an end to itself by nuclear warfare or preparations for it. This, if it happens,

<sup>1</sup> *Report of the Secondary Education Commission (October 1952—June 1953)*, pp. 26-27.

will be the result of the failure of man's consciousness to adjust itself to the technological revolution."<sup>1</sup> Education in our schools must foster among the children a sentiment for international understanding. Our children must be alive to the need and urgency that, in our growing world, we cannot afford to live in isolation and that our present achievement in the domain of science, literature, industry, etc., can only bear fruit if different nations of the world live in amity and goodwill.

### International Tensions

We are fully conscious of the evils which wars bring in their wake. They are the instruments of all-round destruction. They fail to solve any problems. Instead, they create more complex problems of great magnitude. The disastrous consequences of the First and the Second Great Wars are too well-known to us. They forfeited the material, social and cultural riches of mankind which were assiduously built up by centuries of effort and struggle. "There can neither be health, nor economic prosperity nor the leisured pursuit of art and literature and culture in a world, that is either plunged in or overshadowed by war."<sup>2</sup> It is particularly so at the present time when most destructive weapons, like the atomic bombs, rockets, etc., have been invented. These inventions have thrown the greatest challenge to the civilised world. If the people of the world cannot live in peace and harmony, they will destroy themselves. Peace and war have both become one and indivisible—they are literally global. The fundamental causes of war are "pugnacity, intolerance, and exploitation, all arising out of an insensitiveness to the needs and the welfare of other groups"<sup>3</sup>. These are the psychological and moral causes and in their eradication education can play a vital role.

### Education can meet the Challenge

Our educational institutions can meet this challenge successfully. Young boys and girls in our schools can be trained for the ideal of international brotherhood and amity. They can be made to develop an attitude of respect and appreciation for different countries of the world. The attitudes which they will imbibe and cultivate in the impressionable periods of their life will live with them for life. When they would grow into adulthood, they will have breadth of vision and catholicity of outlook. They will grow to be more tolerant and be filled with a spirit of understanding. How this attitude can be fostered in the minds of our students, we shall discuss at some later stage. Suffice it is to say here that, "we should now try and provide, side by side, with our social, economic and political organisations, a network of educational and cultural agencies inspired by a new humanistic ideology, which would strengthen the tenuous reaching out of the human spirit towards a better and co-operative and peaceful life".<sup>4</sup>

<sup>1</sup> Dr. S. Radhakrishnan.

<sup>2</sup> Saiyidain, K. G. : *Education for International Understanding*, p. 21.

<sup>3</sup> *Ibid*, p. 21.

<sup>4</sup> Saiyidain, K. G. : *Education for International Understanding*, p. 8.



"The role that education can play in such a transformation is of importance. Indeed, education would be valueless if it were not a continuous process of adjustment to changing conditions in a changing world. The problem before the teachers of the world, therefore, is how to spread correct notions and ideals of human relationship and create attitudes of mind, favourable to world understanding and world fellowship,—how to create, instead of narrow national minds, enlightened international minds attuned to the ideal of human unity and capable of appreciating and accepting the doctrine that, over and above the ties of locality and country, there are bonds of world citizenship and that transcending the loyalty to one's community or nation, there is a higher loyalty to the entire race.<sup>1</sup> If the present world is to survive it is imperative that "we should build the defences of peace in the minds of men." "The key to the salvation of human society, then, lies in the re-orientation of the minds of people ; in other words, on the mental endowment and equipment of the nations."<sup>2</sup> So far in our instruction, we have not taken positive steps to impart cosmopolitan education to our students which will produce in them a sense of world citizenship. In the choice of the content of the curriculum and also in its presentation, we have not taken pains to give it an international bias. In the words of a UNESCO publication, "One of the chief aims of education today should be to prepare boys and girls to take an active part in the creation of a world society."

"For, if anything is certain in this uncertain age, it is that if the present generation of children everywhere is allowed to reach the age of full citizenship deprived in their school days of the knowledge on which in maturity an intelligent interest in the world affairs can alone be based and being nurtured in an attitude of mind and posture of the spirit to make that interest effective, there is no hope for the creation of a world society."<sup>3</sup>

### Meaning of International Understanding

(1) International understanding implies that we should give ample consciousness to our children that the world has never lived in isolation, that the progress through the centuries, which it has made in different walks of life—social, economic, political, and scientific has been largely the result of various nation's contributions. By this, the students are made to appreciate the contributions of different cultures, group of individuals, which have helped the advancement of our present-day civilisation on a global scale.

(2) International understanding also implies, that there is an urgent need for the different nations of the world to live in goodwill and amity. The different countries of the world are now so closely knit to each other, that events in one country will have their repercussions in another country. If different nations of the world

<sup>1</sup> Masani, R. P. : *Education for World Understanding*, pp. 2-3.

<sup>2</sup> *Ibid*, p. 3.

<sup>3</sup> Strong, C. F. : *Teaching for International Understanding*, p. 3.

live in mutual fear and suspicion, the scientific knowledge and inventions cannot be properly harnessed to promote the welfare of humanity. On the other hand, different nations of the world will utilise all their national resources of men and money, to prepare for war and to fight these successfully. There will be a race for increasing and inventing new armaments, which have more destructive potentialities. There will be more power-blocks and military alignments. The results of all these on the peaceful and constructive pursuits of life would be disastrous. Education for international understanding envisage co-operation, rather than unhealthy competition and rivalry, among different countries will tend to mutual prosperity.

(3) International understanding also aims at enabling the pupils to realise that wars do not solve any problems. In fact, they become the cause of more bloody wars.

(4) International understanding also implies that the children should appreciate that there are many countries and cultures in the world. Further, they should be alive to the fact that each country and culture do something for us and that each country can learn from the others about certain aspects of life.

(5) Education for international understanding would "help children to understand the pride of all people for their own group and to develop respect for their feelings. Social scientists call this feeling 'empathy' and consider it an important attribute to be developed."<sup>1</sup>

(6) Children should be made aware of the fact that small countries as well as large ones are important. International understanding would include the concept of the importance of all nations, large and small.

### **The Psycho-Physical Needs of the World Today**

The shifting emphasis of education from nationalism to internationalism has become inevitable in the world of today with its psycho-physical needs. The impact of scientific inventions has caused a radical transformation on the lives of the people living in different countries of the world. By means of inventions like the radio, telephone, wireless, and the television, physical barriers which formerly separated different countries of the world have been eliminated. The world at present has greatly shrunk and we cannot remain unaffected with what happens in the different parts of the world. Distance has now been annihilated and we have a feeling of oneness with other countries. A famine now is a world-famine. By technological and scientific advances, the interdependence of world has become an accepted reality. The world today faces the greatest challenge of either its survival or extinction. It is impossible for progressive nations of the world to live in isolation. "A war starts in Europe and three millions die of famine in Bengal and millions more find themselves uprooted from their homes, cut off from their normal

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<sup>1</sup> Keworthy, Leonad S. : *Introducing Children to the World*, p. 136.

occupations and deprived of all that makes life pleasant, gracious and meaningful.”<sup>1</sup>

The growing faith of different countries of the world in democratic ideals also makes it imperative that we should develop in our young people a more dynamic and progressive outlook, which implies that different nations of the world should live in peace and amity. The people of the world should pool out their resources to make this world a better and more gracious existence. Differences among different nations should be solved by discussion and mutual consultation. There should be no resort to war. Wars, whenever and wherever waged, never brought any permanent solution of problems. They, in fact, formed causes of still more terrible wars subsequently.

The problem of international understanding as an educational ideal is all the more vital for our country. It is only recently that we emerged as an independent nation from centuries of servitude. Now, we are free to shape our destiny. India believes in the doctrine of peaceful co-existence. It has already begun to play a conspicuous part in international affairs under the inspiring and dynamic leadership of its beloved Prime Minister, Pt. Nehru. We cannot think or act internationally till we are trained for it. Our education must impart international understanding. In its curriculum construction, methods and techniques of instruction, and co-curricular activities organised in our schools, our educational system must overtly endeavour to achieve this significant objective of international understanding. The word, ‘education’ should not, however, be construed in its limited sense here. By “education we are not thinking merely of what goes on in schools and colleges, but of the wider network of formative influences, what affect the ideas, feelings, and opinions of the people – the press, the platform, books, radio, theatre, cinema, religious services, and all other means for the diffusion of ideas<sup>2</sup> and appeal to emotions.”<sup>3</sup> All these media of education and mass communication have to function to promote international goodwill and co-operation. The days of narrow nationalism have gone by and our civilization can survive only if it is firmly placed on the principles of internationalism.

### Education—An Effective Agency of International Understanding

Different questions arise in this connection. What should be the guiding principles of education so that our children should be steadily

<sup>1</sup> Saiyidain, K. G. : *Education for International Understanding*, p. 22.

<sup>2</sup> Director-General of UNESCO in a message to the International Seminar on the Teaching of Geography held in Canada in 1950 said, “Education—and hence the teaching of every subject in the school syllabus—is governed by three inseparable aims : securing a balance development of the personality, fitting the individual into the social life of the community and developing a moral outlook. UNESCO’s intention is not to lay on educators a fourth task distinct from the other three but rather to bring the whole of education into its threefold aspect, into the service of international understanding”.

<sup>3</sup> Saiyidain, K. G. : *Education for International Understanding*, p. 26.

trained to develop international understanding? What kind of curriculum should we have in our schools? What should be the scope of content and what should be the basis for the presentation of content? What part will the teacher play in achieving this objective? What kind of text-books should we have to foster this sentiment of international understanding among our boys and girls? We shall endeavour to find some answers to these questions.

### **Principles**

(1) The foremost principle for fostering international understanding in our educational system should be to steadily enable children to acquire critical and independent thinking. They should be able to reach their rational conclusions after weighing the *pros* and *cons* of different kinds of statements. This appraisal should be as objective as possible unaffected by personal whims and prejudices. This attitude will help children to assess truth and reality, discarding long and tendentious talks. K. G. Saiyidain rightly says that education for international understanding implies "that people should be rightly trained to think for themselves and that they should regard loyalty to truth as more important than any other loyalty in life, whether to one's nation or race or country or community or anything else".

(2) Young people should not be obsessed with a sentiment of narrow nationalism which makes them overlook the shortcomings of their own country and magnify the defects of other countries. For appraising certain particular situations, they must make allowance for such factors which conditioned such events. They must enter into instinctive sympathy, with different people, living in particular ages. If they think that certain things are good for their own country, they should not for that reason prescribe them for others. It is this sense of right perspective, which is sorely needed for the rising generations. They should learn to act with integrity and conscientiousness.

(3) Another principle for fostering international understanding is that young people should neither be superiority stung nor they should suffer from inferiority complex. If they are superiority stung, they will become arrogant and self-conceited. This will impede their future development. A sense of inferiority will, on the other hand, cause frustration and depression. This will also stifle initiative and rob them of the faith and confidence in their own capacities.

(4) Again, in our schools, we should make our children realise the growing interdependence of the world. We should illustrate by concrete examples, that this interdependence among the different countries of the world has become essential for their advancement in different areas, e. g., education, scientific knowledge, technological and scientific progress, economic betterment, and moral and spiritual emancipation of mankind. These facts should be brought home to them cognitively and affectively. They should feel that their progress will suffer by their living in isolation.

(5) The youths of different countries should be afforded maximum opportunities to rise to the full stature of their personalities.

Children who have stunted growth or who suffer from fear and too much inferiority complex, can hardly serve national and international interests. A system of balanced education for international understanding would imply that children in different countries grow with faith in man. They should learn to live in co-operation rather than in cut-throat competition. They should seek solution of their different problems by mutual collaboration and help. Let our children realise that people living in other countries are brothers and members of one family—brotherhood of mankind. Racial prejudices and inequalities of caste and creed must give way to work for the redemption of mankind.

(6) If we want that education should work effectively for bringing international understanding among different people and nations of the world, we should cultivate proper values among the youths. They should have humanness and psychological affinities with the people living in different countries of the world. They should develop breadth of vision and catholicity of outlook. They should be tolerant, not egoistic or too much individualistic. They should recognise the value of 'live and let live'. They should have faith in the essential unity of mankind.

All these principles of education for fostering international understanding among our boys and girls will remain theoretical dogmas and 'utopian idealism', if they remain merely generalities. It is essential that we should take concrete steps to put them into practice. They should become principles of action—worth striving and worth achieving. Not only our young men should be theoretically cognizant of the need and efficacy of such principles but they should be provided diverse opportunities for doing something practical in this direction. "This can be achieved by the proper direction and orientation of the entire social, moral, and ethical training provided by the school through its curricular and extra-curricular activities."<sup>1</sup> Let us now examine how curriculum, methods of instruction, and effective role of the teacher can be helpful in achieving this laudable objective.

### Curriculum and International Understanding

Education for international understanding implies that students should be given right kind of knowledge pertaining to different countries of the world. The right type of knowledge means that facts in the textbook should be correct and should be described in their right setting. In the content of study, nothing should be included which should hold these countries to ridicule and contempt. The bias in presenting facts should not be critical merely if they do not see eye to eye with us politically or economically. Neither by omission of significant facts or insertion of subjective evaluation nor by misrepresentation of facts should there be an impression of racial prejudice or international disharmony. It does not mean that facts should be suppressed, but it does mean that unwarranted twist or colouring should not be given to such facts, and that these facts should not be described in

1 Saiyidain, K. G. : *Education for International Understanding*, p. 33.

their nakedness or vehemence, torn from their context. In the portrayal of different countries, there should be correct emphasis on description pertaining to the people of different countries, their ways, their customs, their history, and their general position in world history. Much of international discord and tension in the different countries of the world is due to lack of proper knowledge about these countries. It is through the proper choice of content that our children's minds can be reoriented in the direction of peace and international understanding. The biographies of great men who belong not to one country, but to all men should be included for study.

A curriculum in our schools in order to cater to international understanding should be such as will help children :

- (1) to learn about the earth as the home of man and other living things,
- (2) to be introduced to the people of the world with their many similarities and their many differences,
- (3) to learn about the many ways of living on this planet and some of the reasons for the wide variety of modes of life,
- (4) to learn about the world as a place of fun and beauty,
- (5) to gain an elementary understanding of the interdependence of the people of the world and what can be done to promote better relationships,
- (6) to learn about the division of the world into nations and cultures, a few of the values adhered to by different groups and some of the problems arising from these divisions—to the end that better adjustments can be made in the years ahead,
- (7) to acquire an elementary knowledge of the major religions and value beliefs in the world today, and to learn to respect persons whose views differ from their own,
- (8) to know something about the long struggle of mankind to replace conflict with co-operation and to develop a desire and the simple skills to participate effectively in building better world.<sup>1</sup>

In the primary grades when the conceptual powers of children are limited, it may be rather too much ambitious and impracticable to bring home to them the need and urgency of international understanding. It will be enough at this stage if the teacher concentrates on producing in pupils a balanced character, and a sense of curiosity about the world around them. In the junior classes, we can make a beginning for using education as an agency for bringing general notions of international understanding. But this should be done in as concrete and specific terms as possible. We should encourage children at this stage to 'move outwards from their own experience and they should be made to evince interest in simple things about children of other lands, such as their food, their clothes and their houses, their games, songs and dances. They should read the stories of eminent scientists, religious reformers, and other explorers and

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1 Kenworth, Leonard S. : *Introducing Children to the World*, p. 10.

discoverers who have made contribution to the enrichment and prosperity of mankind. In the higher classes, critical faculties of the students increase and their power of comprehension also shows distinct widening. Many of the students may leave schools after the end of this course to enter life. There should be greater emphasis on, and a distinct bias towards, international understanding at this stage.

### **International Understanding through Different Subjects of the Curriculum**

The content of study which we impart to our students is not an end in itself but is a means to an end. Our education is not merely for acquiring factual knowledge. Besides other objectives, its significant aim should be to foster international understanding among boys and girls of different countries. All the subjects in the school curriculum have a social content and this can verily illuminate among them national and international understanding.

**Literature.** Literature, if properly taught, can become a very effective instrument of fostering international understanding among the children. Literature emphasises the humanistic spirit, the spirit which binds humanity into a common fraternal bond. Literature expounds those universal values which are not limited by narrow bounds of particular countries. It represents the common experiences of the race which have its mankind. True literature gives us insight into the basic fabric of society. This knowledge and its appreciation are highly useful and congenial to foster a cosmopolitan outlook among the young.

Art, too, is like literature, and is universal in appeal and depiction. "It expresses the noble and creative urges of the world. The language of art is international rather than national. It is not inhibited either by distance or racial characteristics. It can traverse distance and time and speak to congenial spirit across the ocean and continents as well as across the centuries."

The history of modern languages can also help a lot in our schools to achieve the laudable objective of fostering international understanding. "The social purpose of languages and the vital part they have to play in the peaceful intercourse of the people of the world require no emphasis. Here perhaps with less strain than in any other branch of the curriculum, we may harness an academic exercise to the beneficent purposes of international understanding. For a language is at once the expression of the way of life of the people who speak it as their native language and the means by which people of other nations may more surely comprehend the spirit of the society, which has evolved it."<sup>1</sup>

**History.** It has been rightly said that the teaching of history should not be narrow in its scope, but it should be broad-based and comprehensive. If the study of history is restricted merely to the study of local, regional, provincial, and national history, then it will

<sup>1</sup> Strong, C. F. : *Teaching for International Teaching*, p. 27.

have very harmful and unhealthy effects on the minds of the students. "My country right or wrong" will be an ideal of blind faith narrow prejudices, fanatic zeal, and irrational patriotism will be its attendants. This will make the students partial in their judgment and make them extol their country despite its many weaknesses. This approach will tend to make them either overestimate the glory of their country, or will become skeptical of other people's achievements. If the curriculum in history and its teaching are to be effective enough to foster international understanding, the field of history should be wide enough to enable students to cultivate a new sentiment based on the new interpretation of history. This will keep patriotism within bonds and will inspire students with a cosmopolitan outlook. They will be made to recognise that humanity is one and that they cannot afford to live in isolation. K. G. Saiyidain while talking about 'History for the promotion of Internationalism and Peace', has said very lucidly that we should reorient our history teaching towards a higher and nobler objective and should bring through it re-education of people's ideas and emotions. For realising this objective, we should observe in the teaching of history, the following principles.

(1) While dealing with the history of other countries, too much stress should not be laid on the political and then military aspects. The aim should be to teach history of other countries objectively and with a social and cultural bias.

(2) Teaching of history in our schools should also stress the impact of technological and scientific techniques on the lives of different countries of the world as to how the world has steadily moved towards moral, social, industrial, and economic unification.

(3) While teaching history, teachers should explain in concrete terms the interdependence of different countries of the world, and how much their country "owes to the rest of the world for material welfare as well as intellectual and cultural progress, how the different countries have contributed to the stock of knowledge, ideas, scientific improvement, and the common heritage of literature and art and finally to stress the need for world understanding and world community".<sup>1</sup>

(4) Prof. H. A. L. Fisher in his book in the teaching of history says, "I should be glad if every child starts history with the cave man and an early lesson of a simple kind about the Babylonians, the Egyptians, the Jews and the Arabs, the Greeks and the Romans". In this stage when history is told in a narrative form, we should select stories of great personalities of the world like Mahatma Gandhi, Christ, Mohammed Sahib, Buddha, Alfred, Lincoln, etc.

(5) Text-books in history should be revised and re-written from this point of view. The authors, while writing text-books in history, should make a positive and constructive effort to inculcate a sentiment of international amity among children of different countries. Facts of history should be objectively described without an acrimonious bias.

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<sup>1</sup> Masani, R. P. *Education for World Understanding*, p. 43.



Nothing should figure in the content of history text-books which tends to spoil international harmony.

(6) The study of newspapers and historical journals may also be encouraged among the students to know about the contemporary events and influence.

(7) The students should be made to know more and more international agencies like the UNO and the UNESCO which aim at promoting international amity in the world. "Whatever may be the weakness of these institutions they should be viewed as a united and growing system and considered as a part of the long series of man's attempts to develop international understanding, to remove the scourge of war, affirm faith in fundamental human rights, establish justice, promote social progress and ensure freedom and better standards of life for all."<sup>1</sup>

**Geography.** The teaching of geography can also be an effective means for inculcating international understanding among our boys and girls. The imparting of mere geographical facts will not be meaningful. Through the teaching of geography, we should tell our students the situations and locations of different countries, and how geographical conditions have affected their environment and course of history. They should learn the means of communications of different countries, their exports and imports, their natural and mineral resources. They should be made to appreciate how the exploitation and utilisation of these resources led to their national prosperity. The underlying idea as to how people in the different countries depend for the satisfaction of their needs on different countries is a very significant lesson in the teaching of geography. This will explain to them the interdependence of different countries of the world, which is so essential for leading fuller and richer lives. The study of the occupations of the people of different countries, their mode of life, their customs, their industries, and other allied informations will fill children with instinctive sympathy for people of these countries and will foster in them a bond of affinity. The fact that people all over the world face similar problems and they seek similar methods for their solution will be very instructive. In the teaching of geography, more emphasis should be placed on human geography. This will enable children to understand why other people are what they are with their limitations and powers. "Geography, if rightly taught, can impart pupils a friendly disposition for others." The pupils will learn concretely how they depend on others for the enrichment and happiness of life. The lesson that we should all live co-operatively working for each other, will contribute greatly to the sentiment of goodwill among people of different countries. It is rightly said; that "geography is a world subject and thus taught from the proper standpoint, can do much in preparing the child of today for the world citizenship which will be his tomorrow". The new con-

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<sup>1</sup> Quoted from Strong, C. F. : *Teaching for International Understanding*, p. 31.

ception of geography is the study of man's adaptation to his physical environment. The foundations of modern geographical teaching are verily global. "A citizen cannot read a paper, listen to wireless, see a film, enter a shop, go on a journey, use the telephone, send a telegram or indeed write a letter, without running straight into mass of geographical questions. If history tells the story of how these conditions of modern existence came about through the progress of technology, geography no less explains their effects on the lives of individual and communities.

**Civics.** As has been explained earlier, children should be gradually given the concept of world citizenship. They should steadily transcend their narrow loyalties to their own self and country. Their own interests, if these come into conflict with the larger interests of the country, should be subordinated. Similarly, if the interests of their country conflict with the concept of international peace and understanding, they should be subordinated. The teaching of civics for purpose of international understanding, will teach the students value of adjustments and will enable them to understand the complicated problems of human relationship more rationally and realistically. This will also imply the art of living which teaches man how to live with one's fellowmen in peace and comfort in the world. But this concept should not be taught theoretically or in its traditional form but through diverse practical opportunities which should be provided in schools.

**Science.** The teaching of science in our schools can also play a significant part in inculcating international understanding among boys and girls. "While science indubitably makes possible much of the horror of the modern warfare, it is, at the same time, responsible for most of the material things we enjoy and exert a most beneficent influence on the peaceful intercourse of people all over the world."<sup>1</sup> The study of science makes students appreciate how different scientific inventions have contributed to the progress of civilisation. Science will impress on them how, through scientific inventions, rapid means of communications have been devised which have added to the sum total of human progress. It is cruel that scientific inventions have been lately used to work to the detriment of mankind. But in our schools, we should try to teach our students the positive and constructive uses of science outlining its potentialities for purpose of peace. Poverty, ill-health, and problem of malnutrition can all be successfully tackled on an international level.

In science teaching, we should help the students to appreciate its contribution for the enrichment of human life. This we should do through choosing and describing the achievements of great scientists, e. g., Copernicus, Galileo, Bacon, Kepler, Newton, Dalton, Darwin, Pasteur, Lister, Einstein, Raman, Jagdish Chandra Bose, etc., etc. The ideal of world citizenship should be stressed wherever possible. The facts of science will not be in themselves very meaningful for children unless they can foster scientific attitude of mind among the

<sup>1</sup> Strong, C. F. : *Teaching for International Understanding*, p. 45.

the pupils. Other attitudes of mind which the study of science should develop among the pupils are to make them curious and interested, wishing to investigate, determined to find the truth, critically and scientifically. For this purpose, it is necessary to adopt an informal approach in the teaching of science. It must help pupil to understand the scientific background of the age in which we live and of the material aspects of our way of life.”<sup>1</sup>

### The Role of the Teacher

Miss Grace Weller, while discussing the role of ‘Teacher Education’ for International Relations says, “It is an important responsibility of the teaching profession working in co-operation with others to strengthen educational efforts in the international field. Wider and more realistic student awareness of foreign affairs and other ways of life should be among the objectives of all teachers”.

Education for fostering international understanding will essentially depend on the quality of teachers and the perspective which they bring to bear on their work. If the teacher himself lacks social efficiency or if he does not possess a breadth of vision and a cosmopolitan outlook, or if he is not adequately alive to the advantages of directing education for purpose of international understanding, it will be impossible to cultivate it among our pupils. The teaching of different subjects and the organisation of varied co-curricular and extra-curricular activities for the purpose of fostering international understanding among them can only succeed if his instructional approach and mental attitude are pervaded by the spirit of internationalism. “He and the curriculum represent two vital formative factors for translating the aims and ideals of education into practice.”

The role of the teacher, for cultivating among his students a sense of international understanding, may be summarised as follows :

(1) He should have a faith in, and enthusiasm for, the value of international understanding and co-operation. He should possess the essential equipment to infuse the same spirit among his students.

(2) He should realise that his instruction to be effective for realising the objective of international understanding should not be merely factual or intellectualised in treatment, but he should teach his subject-matter functionally, making the students appreciate the unity of mankind and its interdependence.

(3) He should be alive to kindle the interests of pupils to know more and more about other lands and their people. An attitude of international understanding cannot be imposed nor it can be formally or overtly implanted in the minds of the pupils. For this the teacher should steadily create in them a proper emotional background by which they should clearly visualise and feel the urgency, efficacy, and indispensability of international understanding. He should concentrate, while teaching, on helping pupils build up proper behaviour

patterns, and psychological dispositions impressing upon their minds that barriers of race, colours, and distance do not really separate today the people of different countries as do the moral principles such as freedom or slavery, justice or tyranny, co-existence or exploitation, etc.

(4) The teacher should ensure that students not only read about democracy or internationalism but they also practise it in their lives. Children can be encouraged to make penfriends in other countries of the world. This free intercourse will promote in them a sense of genuine international understanding. For this, an intelligent teacher will press into service the various day-to-day activities of various organisations. These activities may include the organisation and running of UNO and its different specialised agencies. The teacher should organise different co-curricular activities in the school to realise this objective. This may include, besides others, the commemoration of 'Heroes of Peace' in the schools and dramatising their life stories and their achievements for the advancement of culture and peace, the celebration of birthdays of great men and women of all lands and nations, and, also of international days, e.g., UNO Day, Children's Armistic Day, etc., Mr. Saiyidain has rightly and feelingly stressed the significant and vital role of the teacher in this direction. He should bring home to the pupils clearly and concretely that "a first condition for the functioning of an educated and peaceful democracy is that people should be trained to think for themselves and that they should regard loyalty to truth as more important than any other loyalty in life, whether to one's nation or race or country or community or anything else."

(5) The teacher holds a key position and he verily forms the spearhead of any solid advance for using educational opportunities for international understanding. For this, the teachers have to be systematically trained and made mentally receptive. Their course of training can achieve coherence only to the extent that it is related to a philosophy of education. He should be neither partisan nor propagandist, but be impartial and highly objective in interpreting or describing facts.

### **UNESCO and Its Role for International Understanding**

The growing consciousness among the nations of the world that wars and international tensions are a scourge and devitalising menace to human civilisation and all that is noble and good in life, led to the formation of UNESCO. This laudable organisation was the outcome of the enlightened leadership and efforts of a group of scientists, artists, thinkers, educationists, and men of culture belonging to more than three dozen nations. These distinguished people realised "the rather obvious truth that peace and international understanding could not be built up only on the basis of political and economic treaties and plans. The prevention of war and the establishment of peace is as much a psychological problem as a political problem and it is, therefore, necessary to provide an educational, cultural, and psychological background for the political and economic organisations that

were being set up to ensure political and economic security.”<sup>1</sup> These people believed that it is only the co-operative human effort which can release the proper environment for the progress of art, literature, science and culture—which are the rich legacies of all civilised nations.

### Its Purpose

The chief purpose of the United Nations' Educational Scientific Cultural Organisation is found in its Preamble. It says “ Since wars begin in the minds of men it is in the minds of men that the defences of peace must be constructed.....the wide diffusion of culture and the education of humanity of justice and peace are indispensable to the dignity of man and constitute a sacred duty, which all the nations must fulfil in a spirit of mutual assistance and concern .....a peace, based exclusively upon the political and economic arrangements of Governments would not be a peace which could secure the unanimous lasting and sincere support of the peoples of the world and it must, therefore, be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind”. The UNESCO believes, that the concept of international understanding and peace cannot hang in a vacuum. These values have to be steadily developed in the minds of the people. The people of the world must imbibe a psychological and mental discipline that should make them hate wars and make them feel the need and urgency of international goodwill and collaboration in all fields of life. People whose minds are wrongly orientated or indoctrinated cannot feel the logic of the impulse of this principle. Even international organisation like the UNO, which consistently endeavour to bring peace and harmony in the world, are bound to fail, if people at large do not genuinely believe and have faith in their essential values. The UNESCO would provide proper environment for the success of UNO. Dr. Radhakrishnan has rightly said, “There is nothing national with regard to education. The different countries are provinces of a Common Republic of Culture..... There is no such thing as Proletarian Mathematics or Nazi Chemistry or Jewish Physics. Culture is international and science is cosmopolitan in its essence and reality.”

It is heartening to observe that UNESCO has already begun to show its impact on the different people of the world who are steadily veering round the view that education and culture can be very strong agencies of International Understanding.

### Its Programme

(1) Schools are to be encouraged to foster international understanding through more contacts among educational leaders, research workers, and administrators, improvement of curricula, revision of text-books, and experimental activities in teacher-training institutions.

(2) Wider and better exchange of information for the general public would be promoted through publications, radio, films, and television. Translation of literary classics and significant contemporary

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<sup>1</sup> Saiyidain, K. G. : *Education for International Understanding*, p. 124.

works would be expanded, as would be the travelling exhibitions of art in reproduction and the diffusion of musical compositions. Libraries and museums would be extended and the assistance of youth and adult education organisations enlisted.

(3) UNESCO would assist national organisation to provide the necessary co-ordination and liaison.<sup>1</sup>

The effective and successful implementation of its varied programmes would rest on the willing co-operation of different nations of the world, which will be possible if the UNESCO represents all the nations of the world on the basis of perfect equality. The immediate task of educational and cultural rehabilitation of the world and its ultimate objective of promoting international understanding and goodwill is likely to fail if the different nations of the world are not enthused with the right perspective and vision—that each one of them has to make its distinct contribution for the consummation of this noble objective, on the realisation of which will depend the progress and the survival of our world. Let us all strive honestly and boldly to achieve this end.

## Summary

**Education for International Understanding.** The aim of education is not merely individualistic. The purpose of education is to make the individual acquire social efficiency. Nationalism and patriotism are indeed noble virtues, worthy of cultivation among the youth, but the concept of nationalism should not be narrow.

**Education for Internationalism.** Scientific inventions and advance of technological knowledge have brought the world closer. Social aim of education aims to create international understanding among the pupils. Our education must create lively realisation among the students that they are all members of one world. They must be made alive to the need and urgency that in our growing world we cannot afford to live in isolation without detriment to individual progress.

**International Tensions.** Wars and international tensions are great impediments in the way of the progress of nations. They are particularly so now, when deadly weapons of destruction have been invented. Education must play a vital role in fostering international understanding among different nations if the challenge of the new Atomic Age has to be successfully met.

**Education can Meet the Challenge.** Young boys and girls in our schools should be trained for the ideal of international brotherhood and amity. "The role that education can play in such a transformation is of vital importance." Indeed, education would be valueless if it were not a continuous process of adjustment to changing conditions in a changing world. So far in our instruction, we have not taken positive steps to attune the mind of the pupils to the need and desirability of this objective.

<sup>1</sup> UNESCO, *Proposed Programme and Budget for 1957-58*, Document 9c/5, Corr. 1, pp. 49-63 and *UNESCO Chronicle*, Volume II, No. II, Nov. 1956, pp. 330-331.

### **Meaning of International Understanding**

(1) International understanding implies that the world has not lived in isolation. The advancement of the present-day civilisation is the result of the contributions of many nations.

(2) To reap the maximum fruits of scientific inventions and technological development, it is essential that the different nations of the world actively co-operate. All the varied resources existing in different countries of the world should be pooled for the collective welfare of mankind.

(3) Education should bring knowledge and appreciation that there are many cultures and countries, each of which does something for us.

(4) They should be aware that small countries are as important as large ones.

**The Psycho-physical Needs of the World Today.** The impact of scientific inventions has caused a radical transformation in the lives of the people. The world at present has greatly shrunk and we cannot remain without being affected with what happens somewhere else. Interdependence of the world has become an accepted reality. The problem of international understanding is particularly very vital for India. Education must work to foster international understanding. Education includes the press, the platform, books, theatre, cinema, religious services, etc.

### **Education—An Effective Agency for International Understanding : Its Principles**

(1) To develop critical and independent thinking ; to develop capacity for rational thinking and correct appraisal.

(2) To enable people to function in a non-partisan way, neither over-estimating strengths nor minimising their weakness.

(3) To make them neither superiority strung nor suffer from inferiority complexes.

(4) To make them realise the growing independence among different countries.

(5) To enable them to rise to the full stature of their personalities free from fear and inferiority complexes.

All these principles to be effective, must be practised in curricular practices of schools.

**Curriculum and International Understanding.** To foster international understanding, it is essential that students are given right kind of knowledge. Facts should be correct and must be objectively presented without throwing the people of different countries into ridicule and contempt. There should be neither omissions or insertions of unwarranted facts, nor their presentation or depiction should suffer from personal whims and prejudices. In the portrayal of different countries, there should be correct emphasis pertaining to the people in different countries, their ways, their customs and their history.

In the primary grades, the teacher should stimulate children to know about the people of other countries. In the junior classes, general notions regarding international understanding can be cultivated. The stories of eminent scientists and religious reformers who have made contribution for the enrichment and betterment of the world should be taught to the students. At the higher secondary stage, the learning of world events should be given prominent place and there should be an overt bias towards international understanding at this stage.

### **International Understanding through Different Subjects of the Curriculum**

**Literature.** Literature emphasises the humanistic bond, the spirit which permeates whole mankind. True literature gives us insight into the fabric of the society. Art expresses the creative urges of the individuals of different countries of the world. The teaching of different modern languages would help peaceful intercourse among the people of the world.

**History.** The teaching of history should not be narrow in its scope. It should be broad-based and comprehensive. The attitude of 'My country, right or wrong' will produce very baneful effects. Patriotism should be kept within bounds and should bring reorientation and reduction of people's ideas and emotions. For this :

(1) Too much stress should not be laid on the political and military aspects of history, but it should be on its social and cultural aspects.

(2) It should bring the impact of technological and scientific techniques on the lives of the people.

(3) Interdependence of different countries should be brought home to them.

(4) They should be told about the steady progress of civilisation through the ages.

(5) Text-books in history should be written and revised from the point of view of fostering international understanding.

(6) Study of contemporary events should be encouraged.

(7) Students should be given the knowledge and functions of different international agencies, trying to promote amity among different countries.

**Geography.** Teaching of geography should be meaningful and should indicate how geographical conditions affect other fields of life. There is interdependence among different countries for the satisfaction of their wants. People all over the world face similar problems and they seek more or less similar solutions. In the teaching of geography, more emphasis should be laid on the teaching of regional geography. The new conception of geography is the study of man's adaptation to his physical environment.

**Civics.** Students should be gradually given the concept of world citizenship. The teaching of Civics for purposes of international understanding will give the students value of adjustment and will



enable them to understand properly the complicated problems of human relationships. Teaching of Civics should not be direct and didactic. It should be concrete and informal.

**Science.** The students should be made to appreciate how different scientific inventions have contributed to the progress civilisation. In our schools, we should teach our students its positive and constructive uses, outlining its potentialities for purposes of peace. Its study should make them critical and scientific in outlook.

**The Role of the Teacher.** He should have breadth of vision and a cosmopolitan outlook. His outlook and mental attitude should reflect the spirit of internationalism.

(1) He should have faith in, and enthusiasm for, the value of international understanding. He should infuse the same spirit among his pupils.

(2) Functionally, he should make his pupils appreciate the unity of mankind and its interdependence.

(3) He should kindle the interests of students to know more and more about other lands and their people.

(4) He should make them practise the concept of democracy and internationalism in their lives. This can be done by intelligently organising the co-curricular and extra-curricular activities in schools.

(5) Teachers need a special kind of training and receptivity to achieve this objective. They should not try to indoctrinate.

**UNESCO and Its Role.** To free mankind from future wars, UNESCO was founded so that it might create proper educational and psychological climate among people of different countries. For realising this co-operative, human effort is needed.

### **Its Purpose**

(1) "Since wars begin in the minds of men it is in the minds of men that the defences of peace must be created."

(2) To spread culture and education among different nations.

(3) To work for the moral and intellectual solidarity of mankind.

(4) To help nations imbibe a psychological and mental discipline that should make them seek co-operation of others.

### **Its Programme**

(1) Schools should work to foster international understanding. More contacts among educational leaders, improvement of curricula, revision of text-books, etc., are other measures to achieve the desired objective.

(2) Wider and more effective information through publications, radio, films and television, translation of history classics, extension of libraries and museums, should be diffused.

All nations must co-operate to make this programme a success.

## Chapter 18

### Curriculum

#### Introduction

Curriculum plays a vital part in determining the aims and objectives which our schools endeavour to achieve. It reflects the curricular and extra-curricular trends in our institutions—the courses of study in different subjects, aims and values which these subjects set to achieve, the methodology of teaching and learning aids which the teachers employ while teaching the students, and evaluation techniques which they adopt. Curriculum is thus a means to realise the educational philosophy and objectives and is not an end in itself. A scientifically conceived curriculum must respond to the needs of the society and must train and equip the individuals to develop their potentialities to their full, so that they may be able to make their contribution to the good and enrichment of the society of which they are integral parts. Educationists have called curriculum, as the philosophy of the curriculum will primarily determine the efficacy of instruction, its objectives, and its relevance to the social and cultural needs of the community”.<sup>1</sup>

#### Definition and Nature

When we talk of curriculum, it should never be conceived in narrow and circumscribed terms, confined merely to the study of the different academic subjects. The old conception of curriculum was to consider it as merely synonymous with courses of study, suggesting only the modicum of factual knowledge, which the different subjects sought to give. Its nature was obviously sketchy and it was characterised by verbalism. The new conception of curriculum is very broad-based. It consists of the totality of experiences that a pupil receives through the manifold activities that go on in the school, in the class-room, library, laboratory, workshop and play-ground and in the numerous contacts between the teachers and the pupils. It is neither dogmatic nor rigid in its form and structure. It is neither uniform nor standardised to conform to a prescribed pattern. It is characterised by variety and elasticity and is tailored to the needs of the students at different age levels. It gives the students an increasing awareness of the environment around them so that they may fit in more efficiently in the fabric of community life. It thus secures more integrated group relations. Munroe says that “curriculum embodies all the experiences which are

<sup>1</sup> “Curriculum, in its broadest sense, includes the complete school environment, involving all the courses, activities, reading, and associations furnished to the pupils in the school.” [Bent Rudyard, K., and Kornenberg Henry H. : *Principles of Secondary Education*, p. 183]

utilised by the school to attain the aims of education". The curriculum from this point of view may include the syllabus which is the detailed statement of subject material, the programme which determines the way in which material taught is to be inter-related and ordered, and to some extent the methodology which determines the way in which material is accurately presented in the class-room."<sup>1</sup> The Secondary Education Commission has also pointed out clearly the nature and conception of the desired curriculum : "It must be clearly understood that, according to the best educational thought, curriculum does not mean only the academic subjects traditionally taught in the school but it includes the totality of experiences that a child receives at school. In this sense, the whole life of the school becomes the curriculum which can touch the life of the students at all points and help in the evolution of a balanced personality."<sup>2</sup>

Curriculum is, therefore, something which is related to the life and the needs of the pupils of different age levels. It includes both what they should learn and also how they should learn it. It includes all the experiences that a child undergoes under the guidance of school authorities. It is the result of the interaction between and among many people ; many influences affect its quality and many material conditions affect its functioning.

### Its Scope

Curriculum is, therefore, very comprehensive in its scope. It touches all aspects of the life of the pupils—the needs and interests of pupils, environment which should be educationally congenial to them, ways and manners in which their interests can be kindled and warmed up, the procedures and approaches which cause effective learning among them, the social efficiency of the individuals and how they fit in with the community around. It is intimately related with the individual as a member of the society. It embodies the educational philosophy, the values which it aims to achieve, the purposes it wants to realise and the specific goals that it wants to achieve. The emphasis is on the child. In the total education of the child, all the subjects like history, geography, science, and language are but tools. They are the means, and, therefore, the children must not be made to fit in such courses of study.

### Curriculum and Courses of Study

Courses of study, which relate to different subjects only, indicate the framework and amount of knowledge and facts which will be imparted to pupils of different age levels. They are generally verbal, bookish, and theoretical. But the modern conception of curriculum and its scope, as described above, fully explains that curriculum is a wider and broader term. Its stress is not on memorisation and learning facts by rote. The emphasis is on the child and the primary consideration is to develop his personality to the fullest. It includes all

<sup>1</sup> *The Primary School Curriculum*, UNESCO : Paris Education Abstracts, Feb. 1955, Vol. 2, p. 3.

<sup>2</sup> *Report of the Secondary Education Commission*, p. 80.

that will affect the behaviour pattern of the pupils, how their responses could be organised and directed towards desirable modes of behaviour. Courses of study are thus a part of the curriculum.<sup>1</sup> We should never think syllabus, and courses of study and curriculum as synonymous terms. Curriculum embraces, besides academic courses, co-curricular and extra-curricular activities of the pupils, community relationships, work experiences of the pupils, and the study of their growing needs and their planning, co-ordinating and executing of diverse measures and means to satisfy those wants, giving them as high a sense of achievement as possible. "The understandings, attitudes, and appreciations, abilities and skills which pupils need now in the solution of his current problems, turn out to be similar to those which, he will need later in solving adult problems. Understandings, attitudes, and abilities needed in adult life begin their growth in nursery and are developed through continuing by experiences until the learner emerges into an adult replaced by a wealth of suggested materials and experiences."<sup>2</sup>

Caswell has very aptly laid down the scope and nature of curriculum. According to him "The curriculum is all that goes on in the lives of the children, their parents and their teachers. The curriculum is made up of everything that surrounds the learner in all his working hours. In fact, the curriculum has been described as "the environment in motion."<sup>3</sup>

In India, we have never planned and conceived curriculum in its broad sense. Curriculum and syllabus have always been taken to be synonymous terms. This has naturally circumscribed the scope and content of education. The emphasis has subsequently been on imparting factual knowledge pertaining to different subjects. The courses of study prescribed hardly pay any attention to foster among children right attitudes and behaviour patterns, which may give students social efficiency to live fuller and more gainful lives. No effort is made to cultivate among the pupils knowledge of essential skills and basic understandings, which may give them capacity to apply the knowledge of learnt facts to new situations.

### Weaknesses of the Present Curriculum

There is now an increasing awareness that our curriculum is defective and full of many weaknesses. There is also no doubt that many of the schemes of educational reconstruction and instruction have failed to bear fruit on account of the many defects of curriculum. Commissions after commissions have pointed out the defects, but it is cruel

<sup>1</sup> Barr, Barton and Brueckner Leo, J. : *Supervision*, p. 391.

<sup>2</sup> Curriculum may be defined as all the experiences that pupils have while under the direction of the school; it includes both class-room activities, work as well as play. All such activities should promote the needs and welfare of that individual and society. Courses of study may be defined as the part of the curriculum which is organised for class-room use. They suggest content, procedures, aids, and materials for the use and guidance of pupils and administrators. (Walter, Co. : 'How Does Your School Rate', *The Nations*, 22 : 6, 18-20, Dec. 1938 ; Quoted by Moehlman Arthur, B. : *op. cit.*, p. 361.

<sup>3</sup> Caswell, Hollis : *Curriculum Improvement in Public Schools*, Bureau of Publications, Columbia University, N. Y., p. 173.

that very little has been done to implement the recommendations of those commission. Our curriculum has failed to achieve the real purposes and goals of education. It has neither served the interests of the students nor it has been geared to the needs of the community.

More than 15 years ago the Secondary Education Commission outlined the following defects of present curriculum.

- (1) The curriculum is narrowly conceived.
- (2) It is bookish and theoretical.
- (3) It is overcrowded without providing rich, significant contents.
- (4) It makes inadequate provision for practical and other kinds of activities which should reasonably find room in it.
- (5) It does not cater to the various needs and capacities of the adolescents.
- (6) It is too much dominated by examinations.
- (7) It does not include technical and vocational subjects which are necessary for training the students to take part in the industrial and economic development of the country.<sup>1</sup>

Some progress has since been made but it is only peripheral and there is still a wide-spread dissatisfaction about the curriculum of our schools which is very traditional even today.

### **Narrow Basis of the Curriculum**

As we have said earlier, we have hardly any curriculum in our schools. We have only syllabi for different subjects. It merely outlines the framework of the content to be imparted in different subjects. The content is haphazardly selected without catering to the interests and needs of children. It has neither any social relevance for them nor it has any psychological appeal for the children of various age levels. As it is unrelated to their environment, it can not make any impact on the community life. Its main emphasis is on memorisation of factual content. It does not foster the knowledge of essential skills in our pupils, nor does it aim at building up any worthwhile and desirable attitudes among them, preparing them for healthy citizenship. It fails to equip pupils professionally, and does not make use of their talents or natural endowments.

### **Bookish Character of the Curriculum**

The perusal of the prescribed syllabi of different states will make it obvious that they are excessively bookish. They merely postulate sequence of logical studies in which emphasis is on imparting knowledge of facts without bringing home to the student appreciation and understanding of basic concepts involved. Its obvious result is that the memory of the child is unnecessarily strained without his understanding the content. "For such students a narrowly conceived bookish curriculum does obviously provide the right kind of preparation. They need to participate in various kinds of intellectual and physical activities, practical occupations and social experiences, which is not

<sup>1</sup> *Secondary Education Commission's Report*, p. 74.

possible through the mere study of books.”<sup>1</sup> The curriculum, in order to be gainful, should secure the development of the many-sided personalities of children. It must have graduation to suit the needs of different age limits, catering to the entire range of the pupil's interests and capacities—intellectual, physical, educational, aesthetic, and social. Dr. Zakir Hussain Committee's Report while making recommendations on basic education, also pointed out the same defects in more impressive terms, “Today when quick and far-reaching changes are reshaping both national and international life and making new demands on its citizens, the existing system of education continues to function listlessly and apart from the real currents of life, unable to adapt itself to the changed circumstances. It is neither responsive to the realistic element of the present education nor inspired by any life-giving and creative ideals.”

The tremendous explosion of knowledge during the past three decades, the immense amount of research in the various fields of science, the rapid changes in the social, political and economic scenes in the countries of the world and a tectic movement to make a dash to further heights—these and several other factors have, on the one hand, created a world-wide commotion but also, on the other, placed heavy demands on education requiring it to equip the growing generation with the requisite knowledges and competencies to keep pace with these changes and to compete for progress. It won't be despairing to remark that not so much for progress as for survival does a person need good and realistic education today. A child who is subjected to a traditional and rigid curriculum not only wastes his time and energy in learning something not useful, but on the other hand develops a distorted personality and finds himself a misfit in the current world. The dangers of a too bookish curriculum have never been more acutely felt than in the world of today wherein knowledge is not merely rapidly growing, but much of it is becoming outmoded very fast, and hence the need to modify, revise and change the curriculum.

### **Bulkiness and Overcrowding of the Curriculum**

The modern curriculum is also overcrowded. Many subjects have been prescribed for study. The subjects are compartmentalised and they are taught as separate subjects without adopting an integrated approach. Different subjects and their study do not conform to the conceptual understanding of the pupils. There is correlation neither within the subject-matter nor with other subjects of the curriculum. The ancient Greek curriculum upto the age of fourteen years, consisted of only three subjects—letters, music, and gymnastics. It is true that the connotation of these subjects was very wide, but surely, there was no multiplicity of subjects.

Overcrowding of the curriculum is very undesirable and many other evils come in its train. “It leads to short-circuiting of real creative work—notes are dictated instead of being composed ; important truths are remembered and forgotten ; practical work is omitted because it consumes too much of precious time ; the class-room work

<sup>1</sup> *Secondary Education Commission's Report*, p. 75.

becomes formal and joyless, and confidence is undermined.”<sup>1</sup> The Secondary Education Report rightly says that, “It is desirable in the first instance to reduce the multiplicity of subjects as far as possible. It is not often realised that the complaint of overcrowding is largely due to the multiplicity of subjects, presented as separate entities without bringing their organic inter-relationship.. ....So in framing the curriculum, an attempt should be made to see whether certain subjects can be grouped in large organically related units dealing with certain broad areas of human knowledge and interest. Thus, it is psychologically preferable to present subjects catering round the study of the social environment and human relations under the comprehensive heading, “Social Studies” than teach a number of subjects like history, geography, and economics.

### **Lack of Proper Relation with Life**

Our curriculum does not have proper relation with life. It reflects neither the resources nor the needs of the community. Now, that Five-Year Plans are influencing every phase of our national life and under their impact the whole of the community life is developing new values, it is an anachronism in our education that our curriculum continues to run in narrow grooves. There is little evidence in schools and in their curriculum to meet the challenge of the new socio-economic situations. Any curriculum to be really worthwhile and useful for our students, must be reoriented to suit the changed needs of Indian society and culture. Our country is mainly agricultural and we have established a democratic set-up. The prescribed curriculum, therefore, should give the pupils the requisite professional and social efficiency to improve their conditions of life. This is essential to give a productive bias to education; otherwise the pupils in their subsequent lives will be drags on the society and the problem of unemployment and continued frustration to many will be accentuated.

### **Lack of Adaptation to Individual Differences**

Children exhibit a wide range of variations in their general potentialities and specific attainments. Their tastes, aptitudes, and understandings differ widely. A uniform curriculum would not meet satisfactorily the needs of different children, and so they will not be able to make the best of their educational opportunities. It will result in the frittering away of their energies and wastage of their talents. To meet the needs of different children, it is necessary that our courses of study should be diversified to channelise fruitfully the interests and aptitudes of different children. At the secondary education stage, courses of study should be classified into different groups, which the students may choose according to their attainments and aptitudes.

### **Examination-Dominated Curriculum**

Our secondary school curriculum is dominated by the requirements of the examination. It is examinations which, instead of following

<sup>1</sup> Hughes, A. G. & Hughes, E. H. : *Learning & Teaching* (Longmans Green & Co., New York).

the curriculum, have essentially conditioned and fashioned it. The over-all objective of the child is to pass the examination, and that achievement seems to reflect upon his total personality. The teacher's efficiency is judged by the pass percentage which he shows in such examinations. Syllabi in different subjects are rigidly prescribed. Text-books are written in conformity with this rigidly laid down syllabus. Examinations are intended to test the learning of the content contained in these text-books. All this has set in a vicious circle and has produced educationally unwholesome results. It has robbed education of its formative and enriching influence which really generates refinement of behaviour-patterns and sublimation of human instincts and emotions for significant educational ends. The children think it a waste of time and energy to go beyond their prescribed text-books. They resort to many 'keys' and 'short-cuts to success'. The teacher's initiative is greatly curbed, and instead of giving effective and socially gainful knowledge, he compels students to memorise the content in set forms and in hackneyed order.

#### **Lack of Provision for Technical and Vocational Studies**

Another limitation of the present secondary curriculum is that it does not make adequate provision for the technical and vocational studies. It does not inculcate in them a sense of dignity of labour. With the attainment of independence and initiation of Five-Year Plans, our country needs workers, and skilled and technically trained personnel. The Report of the Secondary Education Commission rightly says that "in the field of secondary education, this calls for the introduction of diversified types of courses to meet the needs of an expanding industrial economy.....it does not develop practical skills and pursuits in them. ....The starting point for curricular reconstruction must therefore be the desire to bridge the gulf between the school subjects and the rich and varied activities that make up the warp and woof of life".<sup>1</sup> Though, certain efforts have been made by states governments to give a vocational bias to secondary school curriculum but the whole scheme of vocationisation of education has been conceived and executed most unrealistically.

#### **Curriculum Principles in a Democracy**

(1) It should be clearly understood that according to the best educational thought "the curriculum does not include only the academic subjects traditionally taught in the school but it includes the totality of experiences that a pupil receives through the manifold activities that go in the school, in the class-room, library, laboratory, workshop playground, and in numerous informal contacts between teachers and pupils".

(2) There should be enough variety and elasticity in the curriculum to allow for individual differences and adaptation to individual needs and interests. Any attempt to impose on the student, subjects for which they have neither any liking nor interest, will be unproductive and ungainful. There are, of course, certain broad areas of know-

<sup>1</sup> *Report of Secondary Education Commission*, p. 79.



ledge, skills, and appreciations with which all children must come into contact, and these must find a place in the curriculum.

(3) The curriculum must be vitally and organically related to community life, interpreting for the child its salient significant activities. In order to be effective and socially useful, it must be dynamic in nature and be suited to the needs and exigencies of new circumstances. Now, when the country is free and independent, it must reflect our new democratic ideology, of a secular welfare state, which has opened equal opportunities for all its citizens. Our curriculum in secondary schools must prepare the youths of tomorrow with a sense of robust citizenship so that they make the best of their educational opportunities. The curriculum framed must be capable of adaptation to local needs and life-situations of students. Today, when the whole world is also closely knit together, it must foster in them international understanding.

(4) The curriculum should not be narrow but broad-based in its scope. It should be designed to train the students not only for work but also for leisure—social and aesthetic. Sportive activities should be introduced to realise this objective. It should also provides them with cultural pursuits and afford them better and more wholesome opportunities for the creative utilisation of their leisure.

(5) Our curriculum must present knowledge in an integrated way, unified and correlated with the other branches of knowledge. It should not stultify its educational value by being split up into a number of isolated and unco-ordinated water-tight subjects. Different subjects should be inter-related and within each subject, the content should be envisaged as far as possible as “broad-fields.” Units of teaching should be correlated better and functionally with the life and environment of pupils rather than with narrow bits of information.

(6) At the high school stage, there is still another criterion which will have to be observed. At the end of this age, many students leave schools to enter life. So our curriculum must make provision for vocational and technical courses of study. Courses of technical, industrial, and agricultural bias should be introduced. Along with this, a reasonable amount of general education should be given to make the students more informed and cultured. The opening of the multi-purpose schools now envisages to overcome this limitation of the curriculum. It will provide for certain core subjects as well as certain optional subjects catering to the aptitudes and capacities of children.

(7) For the successful functioning of democracy, it is essential that people acquire social efficiency, and they learn to live co-operatively, contributing their mite to the welfare and betterment of the society of which they are integral parts. Curriculum, through its varied educational programmes, must afford our children concrete opportunities to live their lives democratically so that they learn to subordinate their personal interests to the over-all good of the community.

### **Play-way and Curriculum**

The play-way methods have great role in our educational pedagogy these days. They are considered to be essential to secure the spontaneous and all round development of child in the natural setting. A wise teacher should introduce play spirit in the teaching of his subjects. Drever rightly says, "In play the value and significance of the activity is found in the activity itself and the more the spirit can be used in ordinary class-work, the greater will be the interest and educative value for the child." The play-way spirit gives the child an instinctive pleasure. He learns while playing.

### **Curriculum and Experiences of Children**

As has been said above, curriculum is not to be merely factual or confined to the narrow bounds of certain subject areas. It has to be concrete and real having intimate bearing upon the actual life of children. Curriculum is to be fitted to the children and not children to curriculum. In order to be gainful and effective, it should neither be abstract nor unrelated to the needs of the child and his environment, but on the other hand, it must fulfil the psychological and social needs of children. It is only for this that new trends in the organisation of the curriculum, of which we have already made a mention, are influencing greatly the content and practice of present-day teaching.

### **Integration of the Curriculum**

There has been a great controversy about the integration of the curriculum. Some people advocate that curriculum should achieve integration among different subject areas to give the contents, unity of knowledge. There are others who plead that the curriculum should steadily integrate the goals which a particular society sets before itself. There is a third group of those, who convincingly assert that the source of essential integration should be the expanding experiences and environment of the child. According to them, a model curriculum will be integrated into two dimensions. Needs and experiences of the child should lead to horizontal integration, the common purposes of education should integrate it vertically throughout the educational process. The curriculum should be flexible and elastic to meet the needs of different children and their diverse environment. It is for this reason that a different curriculum is postulated for boys and girls for rural and urban areas and for the exceptionally bright and mentally retarded children.

### **Consideration for including different Subjects in the Curriculum**

The content of curriculum for the pupils in schools has widely differed from time to time, according to the changes in the ideals of education. There was a time when the sole criterion for selecting the curriculum was the claim of the environment and an attempt to enable the child to adapt himself to, and fit in, the environment. The choice of the curriculum was governed by the standard 'eternal verities' and it emphasised the study of languages and formal mathematics because they had always been taught and had depended

on faculty psychology and indiscriminate transfer of training. To this classical curriculum were tagged many utilitarian subjects such as home-economics, commercial subjects, and industrial arts. There was no place in the traditional school for correlation and fusion of content which was subject-centred, in which the integration of the subjects in the mind of the child was hardly possible. But now the conception and organisation of curriculum have undergone a radical transformation. The following are the considerations which weigh in the selection of different subjects for study for our students :

(1) The subjects chosen should provide diverse opportunities to children to develop their personalities to the fullest. The scope and nature of subject-matter included in the curriculum should take into account the knowledge, capacities, limitations, and interests of children of varying ages and they should provide all organic connections with child-life.

(2) The subjects chosen for study should not secure the utility and worthwhileness of the content at the cost of the growth or development of children. We should never escape the fact that the child is a growing organism and, therefore, the subjects of study should be chosen to suit the stages of his growth.

(3) The subjects of study should also be selected from the point of view of the principle of interest enunciated by Herbart. He classified the realms of interests into two main divisions—those arising from the intercourse with our mind and those conditioned by our experiences with the world.

(4) The law of appreciation should also be taken into consideration in deciding the selection of different subjects. Interest is a subjective condition common to mankind. Appreciation speaks of the objective conditions varying with individuals.

(5) The subjects chosen should not be merely theoretical in nature, but they should afford activity, both physical and intellectual. The children acquire character not only by absorption, but also by repetition of right acts and modes of expression. It is for this reason that subjects like drawing, music, games, musical training are included in the curriculum.

(6) If the subjects chosen give children factual information and intellectual achievement, they should also bring them aesthetic and cultural advancement, and moral and mental discipline.

(7) The subjects included for study should give children practical skill in life. They should give them opportunities for learning different kinds of skills and acquiring various kinds of knowledges which may develop their personality to the full. Harper in his book "Exploring the Curriculum" rightly remarks : "It should have a subjective-objective approach. The development of the individual must take into account both his present needs arising from problems of adaptation to his environment and the nature and direction of the social environment."

(8) James Ross in his book, "Groundwork of Educational Theory", says that the school studies must represent :

- (a) What man does and strives to do. They should include the major crafts of mankind. This will have the use of tools and fine arts.
- (b) What man knows, e.g., language and literature, science, mathematics, history and geography--the traditional intellectual studies.
- (c) Man's main modes of feeling and their expression in art, poetry and music, etc.

### **The Curriculum at the Middle Stage**

The curriculum at this stage should introduce the pupils in a general way to the significant departments of human knowledge and activity. The scheme of studies at this stage should consist of the following subjects :

(1) Languages, (2) Social Studies, (3) General Science, (4) Mathematics, (5) Art and Music, (6) Craft, (7) Physical Education.

Under languages will come the mother-tongue, the natural medium of self-expression or the regional languages. Provision for teaching of a foreign language (English in our country) should also be made.

### **Curriculum at the Senior Stage**

The curriculum prescribed at this stage for both boys and girls should meet their special needs and interests. After the end of this stage of education, many students leave their studies to enter life. So, for such students, this stage of education should be self-sufficient and self-contained. The scheme of courses should be diversified to give the pupils gainful opportunities to acquire proficiency and equipment enabling them to stand on their own legs. The curriculum should consist for core subjects and also of optional subjects.

The Secondary Education Commission recommended the following curriculum for the pupils of this stage :

A. (i) Mother-tongue or Regional language or a composite course of the mother-tongue and a classical language.

(ii) One other language to be chosen from among the following :

- (a) Hindi (for those whose mother-tongue is not Hindi).
- (b) Elementary English (for those who have not studied English in the earlier stage).
- (c) Advanced English (for those who have studied English in the earlier stage).
- (d) A modern Indian language (other than Hindi).
- (e) A modern foreign language (other than English).
- (f) A classical language.

B. (i) Social Studies—general course (for the first two years only).

(ii) General Science including Mathematics—general course (for the first two years).

**C. One craft to be chosen from the following list :**

- (a) Spinning and weaving,
- (b) Wood-work,
- (c) Metal-work,
- (d) Gardening,
- (e) Tailoring,
- (f) Typography,
- (g) Workshop Practice,
- (h) Sewing, Needle Work, and Embroidery,
- (i) Modelling.

**D. Three subjects from one of the following :**

*Group 1 (Humanities).*

- (a) A classical language or a third language from A  
(ii) (if not already taken),
- (b) History,
- (c) Geography,
- (d) Elements of Economics,
- (e) Elements of Psychology and Logic,
- (f) Mathematics,
- (g) Music,
- (h) Domestic Science.

*Group 2 (Science).*

- (a) Physics,
- (b) Chemistry,
- (c) Biology,
- (d) Geography,
- (e) Mathematics,
- (f) Elements of Physiology and Hygiene.  
(not to be taken with biology).

*Group 3 (Technical).*

- (a) Applied Mathematics and Geometrical Drawing,
- (b) Applied Science,
- (c) Elements of Mechanical Engineering,
- (d) Elements of Electrical Engineering.

*Group 4 (Commercial).*

- (a) Commercial Practice,
- (b) Book-keeping,
- (c) Commercial Geography and Elements of Economics and  
Civics,
- (d) Shorthand and Type-writing.

**Group 5 (Agricultural).**

- (a) General Agriculture,
- (b) Animal Husbandry,
- (c) Horticulture and Gardening,
- (d) Agricultural Chemistry and Botany.

**Group 6 (Fine Arts).**

- (a) History of Art,
- (b) Drawing and Designing,
- (c) Painting,
- (d) Modelling,
- (e) Music,
- (f) Dancing.

**Group 7 (Home Science).**

- (a) Home Economics,
- (b) Nutrition and Cookery,
- (c) Mother Craft and Child Care,
- (d) Household Management and Home-Nursing.

E. Besides the above, a student may take, at his option, one additional subject from any of the above groups.

Curriculum, however, can never remain fixed. Conditions of life change, new situations enurge, additional knowledge is acquired and a great many changes take place in the socio-economic and political environments of nations. At each stage of education these changes have to be recognised and necessary adaptations and modifications made in the curriculum. Then only can the educational progresses can remain alive to the needs of the people and their society and then only can education be really realistic, and hence purposeful.

### **Co-Curriculum**

There was a time when extra-curricular activities were literally thought to be 'extra' and they were not considered to his students, to be of a significant part of the curriculum. The whole purpose of the school was to teach the prescribed curriculum, and indulgence in social activities of the pupils was looked down upon as a mere 'side-show' and waste of time. The heads of the institutions gruded their inclusion in the curriculum and time-table because such activities encroached upon the domain of school and interfered with its routine functioning. There was a sort of even open hostility to such pupils' proclivities and activities. One Principal characteristically said, "You, young men, may go out on the grounds and break heads against one another if you wish ; I shall not attempt to stop you ; but it should be understood that no responsibility rests upon either the school or me." The situation is now changed. Such activities are no longer 'extra' now ; rather they have become regular and acknowledged curriculum activities. The number of such activities is steadily on the increase. The present-day educational theory fully and appreciably recognises

these activities as valuable means for realising the social aims of education through direct appeal to the social impulse of the pupils. These activities originate from the instinctive and spontaneous interests of pupils, and are on account of their wide range, adaptable to students according to their varying interests and capacities. They are also a source of enrichment and vitalisation of the school curriculum

### **Teacher's Role in the Curriculum**

We may now analyse the role the teacher may play in the formulation and practice of curriculum. With the planning and formulating of the curriculum, the teachers teaching different subjects should be closely associated. They are the best fitted persons acquainted with children, their psychology, their interests, and conceptual capacities. Their opinion about the propriety of different concepts to be introduced at different age-levels can be very helpful. They can suggest various activities which can be undertaken by children. The formulating of the curriculum has been so far generally an executive business and the teachers have generally found no representation in the different bodies and committees entrusted with the job of curriculum construction. We should gradually encourage and train the teachers to undertake this job.

Again, it is obvious that the teachers play a significant part in the execution and implementation of curriculum to realise its proper functions and objectives. Even an ideal curriculum will fail in the hands of unimaginative and lethargic teachers. It is the teacher who directs the experiences of children to worthwhile and educationally gainful purposes. It is only he who organises the curriculum and its subject-load systematically to yield the maximum of results. An unskilful teacher will fail to motivate children for learning ; nor will he be able to relate the curriculum with the physical and social environment of children. It is he, who by organizing different curricular practices and making children actual participants in the learning process can infuse concreteness and vitality in the curriculum. He alone can give the curriculum a logical and psychological tone and a perspective to suit the needs of different children and to adapt the method and techniques of the exposition of the curriculum to the needs of the subject-matter. It is the teacher who will lift the curriculum from the level of mere theoretical knowledge to the living and concrete experiences of children which bring them better understanding and insight into different problem, which face them. A resourceful and intelligent teacher would not treat the curriculum as an end in itself but he will make it the basis of all sound education which gives pupils breadth of vision and enlargement of their sympathies. Through the agency of the curriculum, he will give pupils knowledge of the fundamental concepts and essential skills and also make them cultivate desirable attitudes. The role of the teacher in the planning and practice of the school curriculum may be outlined as follows :

- (1) The teacher should see that the objectives and spirit underlying the curriculum of a particular subject are achieved.

(2) He should ensure that all branches of subject-matter and activities flowing from them are carried out within the time allotted for them.

(3) The teacher should provide proper learning situations for children. He should ensure the widest participation of children in the curricular and extra-curricular programmes of the school.

(4) In the development and organisation of the curriculum, the teacher should always proceed from known to unknown and from concrete to the abstract. He should adopt child-centric approach in the exposition of the curriculum. The physical and social environment surrounding the children should be made the starting point.

(5) The curriculum is not confined to the printed page of the syllabus prescribed, or the curriculum guide in some cases. The teacher should have adequate realisation that curriculum is a real thing. For its success, constant interaction between the personalities of the teacher and students is an essential prerequisite.

(6) The teacher should direct the experiences of children properly. Curriculum experiences may not be of much sequence without sound direction. He should know that :

- (a) All experiences are not educative.
- (b) If the activities of children are to pay educational dividends, they must be properly selected and directed towards worthy goals.
- (c) For children to be active merely for activities' sake is educationally unsound.
- (d) 'Too much' activity and 'too many' may likewise be fatiguing or downright boring.<sup>1</sup>

(7) The teacher should also seek the co-operation of the parents of the students in the planning and implementing of the curriculum. He should know from the parents the behavior of the children at home and tell them in specific terms how they should try to regulate lives of children. "Parents appreciate the opportunity afforded them by the school to be a part of new developments in the class-rooms."<sup>2</sup>

(8) Teachers should encourage active learning among the students. This can be effectively done through various activities such as games, songs, conversation, and dramatisation. They should ensure that in the learning process, children are not reduced to the role of passivity. On the other hand, their interests are kindled, they are directly involved in the learning process. Teachers should make conscious efforts to adjust individual differences.

(9) A teacher should inspire confidence and faith among the students. An atmosphere of freedom in the class-room would secure free and spontaneous self-expression of children which can be fruitfully channelised into educationally gainful purposes.

<sup>1</sup> Spears Harold : *The Teacher and Curriculum Planning*, p. 20.

<sup>2</sup> *Ibid*, p. 97.



(10) While working out the curriculum in the class, a teacher should also appreciate that learning is more than reciting, reading, and drilling. It includes many other activities which are both educative, and purposive. Such activities are planning, discussing, construction painting, decorating, gardening, etc. This envisages that pupils should feel homely in the class and should actually function democratically and co-operatively.

### **S u m m a r y**

Curriculum plays a vital role in the formulation of aims and objectives of education. It includes co-curricular and extra-curricular activities as well. It is not an end in itself but is a means to realise general and specific objectives pertaining to education and the teaching of different subjects.

**Definition.** Curriculum should not be conceived in narrow terms. It is not merely the study of certain academic subjects, outlining the scope of their content, but it includes the study of complete social environment. It includes all the experiences that the child undergoes under the guidance of the school.

**Its Scope.** It is very comprehensive in its scope. It touches all aspects of life. Social efficiency of the individuals includes goals of education, procedures and processes of instruction. Besides the knowledge of fundamental concepts, it includes the cultivation of essential skills, appreciations and desirable attitudes.

**Curriculum and Courses of Study.** Courses of study relate to different subjects ; they are part of the curriculum but are not all that curriculum implies. The curriculum, besides the study of academic subjects, includes the co-curricular and extra-curricular experiences and activities of the pupils.

**Weaknesses of the Present Curriculum.** (1) It has failed to achieve the real purposes and goals of education.

(2) It has neither served the interests of the students nor it is geared to the needs of the community.

(3) It is narrowly conceived.

(4) It is bookish and theoretical.

(5) It is unwieldy, bulky and overcrowded.

(6) It makes inadequate provision for practical activities.

(7) It does not cater to the needs and capacities of pupils.

(8) It is examination-dominated.

(9) It makes no provision for vocational and technical training.

(10) It does not prepare students for life.

(11) It merely prepares students for university education. It does not give them knowledge of fundamental concepts nor does it build proper and healthy attitudes in them.

(12) It has neither social relevance nor it has a graduated content within the class, or with the classes following or preceding it.

(13) It does not secure the all-round development of their per-

sonalities. The entire range of pupil's experiences and capacities—intellectual, physical, emotional, aesthetic and social—is not covered.

(14) Its basis is neither active nor productive.

(15) It is far removed from the real currents of life. It is unable to adapt itself fruitfully to the exigencies of new circumstances.

(16) Its load is very heavy. Subjects to be studied are too many and their study is compartmentalised. In its organisation, there is no integrated approach.

(17) It does not make provision for meeting differences in abilities and aptitudes of different pupils. There is no diversification of courses to channelise and capitalise different interests.

(18) It does not afford any interaction between the personality of the teacher and his pupils.

(19) The curriculum, consequently, does not train pupils for life and for their prospective responsibilities.

**Curriculum Principles in a Democracy.** (1) Curriculum does not include merely the study of academic subjects, but it consists of the totality of experiences that a pupil receives through manifold activities at school.

(2) Curriculum must be sufficiently elastic and flexible to cater to variations in talents and aptitudes existing among different students.

(3) It must be vitally and organically related to community life and its needs. It must prepare the pupils for healthy citizenship and enable them to make the best use of their educational experiences.

(4) The curriculum should train the students not only for work but also for leisure.

(5) The curriculum must present knowledge in an integrated way, unified and correlated with other branches of knowledge.

(6) It should make provision for vocational and technical courses of study. This will make education productive. Side by side, the students will be given general education.

(7) The curriculum must enable the students to acquire social efficiency, helping them to live co-operatively.

**Integration of Curriculum.** The study of different subjects of the curriculum should not be compartmentalised. Wherever possible, there should be correlation and integration in the study of different subjects. But this should be done in a natural way and to heighten the effect of instruction. The source of essential integration should be the expanding experiences and environment of the child. There should be differentiation in curriculum for boys and girls, and also for students belonging to urban and rural areas. This is essential to cater to their specific needs.

**Consideration for including different Subjects in the Curriculum.** The curriculum should not place the claim of the environment over the child, nor the choice of the subjects to be included in the curriculum should be conditioned only by their utilitarian values. The following are some of the considerations, which should guide us in our choice of different subjects in the curriculum :

(1) Subjects should provide diverse opportunities to develop the personalities of children.

(2) The choice of the content should not sacrifice the growth and development of children.

(3) Content should be selected from the point of view of the interests of children.

(4) The law of appreciation should also govern the choice.

(5) The subjects chosen must not be merely theoretical, but they should also provide intellectual and physical activity.

(6) They should bring aesthetic and intellectual advancement as well as moral and mental discipline.

(7) The subjects chosen should give to pupils practical skills.

(8) They should cater to their present and future needs.

**The Curriculum at the Middle Stage.** (1) Languages, (2) Social Studies, (3) General Science, (4) Mathematics, (5) Art and Music, (6) Craft, (7) Physical Education

**Co-curriculum.** Today, extra-curricular activities are not thought as a mere 'side-show' or 'extra' but they constitute an integral and inseparable part of the curriculum. The aim of education is not only to impart a series of facts pertaining to different subjects, but is to ensure the fullest and manifold development of the individuality of children, along with enabling them to acquire social efficiency so that they can live in group life, co-operatively and jointly. Co-curriculum activities are acquiring increasing significance in modern practices.

**Teacher's Role in Curriculum.** With the planning and formulating of the curriculum, the teachers, teaching the subjects, should be closely associated.

Even an ideal curriculum will fail in the hands of an unimaginative and lethargic teacher. A resourceful teacher will not treat the curriculum as an end in itself but will make it the basis of all sound education.

**His Role.** (1) To carry out the objectives and spirit underlying the curriculum.

(2) To give equitable treatment to different subjects areas and to finish them within the allotted time.

(3) To provide proper learning situations to children.

(4) To develop the curriculum from known to unknown and from concrete to abstract, and further to relate it to the physical and social environment of children

(5) To secure interaction between the personalities of children and his own personality.

(6) To direct proper educative experiences among them—activities chosen should be well-selected and suitable for children.

(7) To seek the co-operation of the parents.

(8) To encourage active learning among them and to make children actual participants in the learning process.

(9) To ensure confidence in the pupils by affording them educative freedom and to make them function democratically.

## Chapter 19

### Religion and Education

#### Introduction

The efficacy and usefulness of Religion as an effective aid to educate children has been a matter of great controversy. Particularly, in our country, where people profess different religions, religious instruction in educational institutions bristles with many difficulties which are peculiar. Here children profess different religions, and teachers also follow different religions. The introduction of religion in the school systems would lead to sharp controversies and unpleasant results which may not only be prejudicial to the growth of children but may poison the fountains of healthy citizenship leading to disruption of national unity and solidarity. Yet it is also true that our present system of education is devoid of any eternal values. It does not uplift children morally and spiritually to accept the challenge of new forces which are posed by the rapid advance of scientific and technological advances of the present age. "Industrialism is stimulating two conflicting movements. On the one hand, it is uniting men by making them interdependent; on the other, it is dividing men in a struggle for monopoly control of the social growth of international and national economies. Yet the basis of the race between world synthesis and atomisation is not simply a material one. Interpenetrating with the economic base is the ideational base".<sup>1</sup> Religion and scientific teaching in our schools are essential, perhaps to restore the equilibrium of the world and to enable it to lead richer and fuller lives, which numerous possibilities of science and education have brought within the easy reach of man.

#### What is Religion ?

The advantages of including 'Religion' in our scheme of study will depend on what we understand by religion and what values we set on it. Religion has been interpreted differently by different people. In religion, there is a tendency "to believe in the existence of absolute being in which all reality, hence all truth, is embodied. The ordinary man unable in his life to know absolute being is asked to accept beliefs about its nature".<sup>2</sup> It is a system of dogmas and rites, a few infallible principles of symbols and rituals. "The religious person in this sense

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<sup>1</sup> Madden Ward : *Religious Values in Education*, p. 1.

<sup>2</sup> *Ibid*, p. 3.

is one who characteristically approaches life situations with an implicit faith that, no matter how good or bad these may be, something can be done to improve them.”<sup>1</sup> It is also likely that, “a man’s conduct may have in it a quality which we recognise as religious even when all allegiance by him to a formal religion is lacking, or when he is antagonistic to formal religions, to all religious dogma and to all cultic practices.”<sup>2</sup> There are people who give religion a supernaturalistic connotation. Such people look upon God as personal and self-existent. He permeates the whole Universe and is All-Powerful to shape and influence whole human life. They seek communion with Him through their thoughts, feelings, and actions. They believe that “religious experience is something unique and most gratifying”. This experience is morally and spiritually most ennobling and uplifting. This is the metaphysical conception of religion. It is obvious that such a study of religion cannot be explained in terms of curriculum nor it can be taught through text-books. It is rightly said that “if religious instruction of any kind is to have a place in the curriculum it should be as well taught and effectively planned as any other branch of study”.<sup>3</sup>

There is another group of people, those who give religion a social interpretation. They think that religion brings about social cohesion and cultural resurgence. “The individual’s relation to God is found in his relation to the social group.” The social bonds which unite people of all countries transcends the narrow bonds of different creeds, ideologies, traditions, and nationalities. Religion teaches us to treat the whole mankind as ‘Fraternity’. This brings into prominence the concept of ‘Universality of religions’ wherein the essence of all religions urges human being to live co-operatively, infused with the spirit of ‘Love and Let Live’. They advocate that “the fundamental verities common to all religions should be inculcated” and the universal religious sentiment of reverence and dependence on God cultivated.”

### Morality and Religion

There is yet another group of people who take a very realistic and practical view of religion, which is neither dogmatic nor orthodox. They give a moral interpretation to religion. According to them, religion and morality are inseparable. Morality is the essence of all true religion. Moral values grow from religious fervour and beliefs. It is believed that the standards of right and wrong prevalent in any society have their ultimate source in religion and are merely approximation to those expounded and prescribed by it.....Morality, in other words, has its roots in religion and moral progress depends ultimately on the religious attitudes of the individual or nation, that is, on their conception of the moral relations of God and man.”<sup>4</sup> Benjamin Kidd, the eminent sociologist, said that religion gave morals

<sup>1</sup> *Ibid*, p. 9.

<sup>2</sup> *Ibid*, p. 8.

<sup>3</sup> *Spens Report*, p. 208 (England).

<sup>4</sup> Mohiyuddin, M. Sultan & Siddalingaiya, M. : *School Organisation and Management*, p. 135.

their vitality and effectiveness. Bertrand Russell admits that religion is "the source of the sense of social obligation."<sup>1</sup>

Religion creates proper climate among people to cultivate the proper outlook on life which leads to moral virtues. It stimulates human thoughts and actions to worthier goals and ends. The fear of God inhibits evil and wicked tendencies. It spurs 'man' to fight the beastly within himself. Ego is curbed and self-enlightenment and self-realisation come to 'grip the conscience of man'. Many educational thinkers plead that religious instruction is the basis of instruction of all true morality. "The character transforming influence of this new approach is evident particularly where the school population is heterogeneous and diverse in composition. It has injected into these communities a spirit of unity and mutual acceptance that is basic for the moral and mental health of the young."<sup>2</sup>

But this view is contested by others. They say that, to be moral, it is not essential that one should be religious in the orthodox sense. Religion in its broadest sense is liberal education which gives people breadth of vision and catholicity of outlook. Religion in its scope is very often narrowed, while a code of ethics and morality may be very broad-based to include social, civic, national, and international duties, and may foster such traits of personality as self-respect, uprightness, self-reliance and co-operation, which may not be overtly preached by many religions. Moral education confined to the bounds of religion may be sectarian and sectional. But religion in the broad sense is complementary to morality. "In this broad sense of religion and morality it will be seen that the distinction between the two vanishes. Morality becomes implicitly religious and religion the broad informing principle of man's whole conduct."<sup>3</sup> Religion teaches the important truths about the world, man, and God, and this embodies all tenets of morality. "Today, it is the conviction, if it is to produce and maintain a high degree of civilisation and to safeguard against political lapses into barbarism, it must be based on religion."<sup>4</sup>

Religion gives proper prospective to people and they imbibe through it rationality to live gracefully. Without religion (in its broad sense, consisting of certain veritable principles) "the laws of the jungle prevail and reliance is placed on naked, brute force in the control of life, which as Hobbes put it,<sup>4</sup> become nasty, brutish, and short." When subjective values rather than absolute moral law establishes the norms of behaviour, the world becomes one in which might makes right.<sup>5</sup> The philosopher educationist of Italy has rightly said, "National cultures have never been more conscious than now of the higher needs of the mind, needs that are not only aesthetic and abstractly intellectual but also ethical and religious. For a school

<sup>1</sup> Bertrand Russell : *Education and Social Order*, p. 101.

<sup>2</sup> Thayer, V. T. : *Religion in Public Education*, p. 17.

<sup>3</sup> Mohiyuddin & Siddalingaiya : *School Organisation and Management*, pp. 137-138.

<sup>4</sup> Ross, James S. : *Groundwork of Educational Theory*, p. 240.

<sup>5</sup> Madden Ward : *Religious Values in Education*, p. 3.

without an ethical and religious content is an absurdity."<sup>1</sup> By religion, we should not understand merely a set of dogmas and religious beliefs. "It is a faith that goodness, love, beauty, and truth are the greatest things in life. In our efforts to attain and establish these in our individual lives and society, there is a power that helps us and guides us : a power, moreover, whose purpose we are helping to fulfil as we use our bodily, mental, spiritual strength to bring goodness, beauty, and truth into our own lives and into the lives of others."

### Religion and Education

Religion and education are intimately connected. A true system of education endeavours to foster those values among people which form the spirit and underlying philosophy of all the religions of the world.

Religion and education are natural allies. Both recognise and have to do with the spiritual as against an exclusively material attention to the physical. Both seek to emancipate man not from contact with his environment, but from slavery to it, to enlarge his horizon and quicken his aspirations.<sup>2</sup> Education aims at giving people a liberality of vision and a catholicity of outlook. It influences the behaviour pattern of individuals by fostering in them a sense of true values which are provided by religion. Without such value, human conduct is likely to be erratic and morally vulnerable. Religion teaches us tolerance, equality, and humanity. A wise teacher can inspire a religious devotion to democratic ideal—a respect for the worth and integrity of human beings, an uncommon faith in the potentialities of common man, a conviction that people realise their best selves in the process of serving others.<sup>3</sup> The spirit of true religion should constitute the abiding educational philosophy which all school systems stand to achieve.<sup>4</sup> In our country, the concept of secular democracy, which holds out equal opportunities to the people, is itself based on the right religious spirit. In our educational institutions, we should bring home to the children how freedom and democracy will depend on how we are prepared to restrict our actions for the common good and to discharge our duties in order to claim our rights. "The way to freedom is to develop in our citizens the habits and skills of practical judgment which enable them to make up their own minds both as a social polity and to the conduct of their personal lives. The way to equality is to foster respect for individual differences and to value differences for the contribution and stimulation they can give to the activities and ideas of society."<sup>5</sup>

Another link between religion and education is provided by man's culture which constitutes an integral part of religion and by its impact

1 Quoted by I. L. Kandel in *Studies in Comparative Education*, p. 459.

2 Eurtion, F. D. : *Education in Democratic World*, p. 105.

3 Thayer, V. L. : *Religion in Public Education*, pp. 1-2.

on the lives of the people. Culture must also find a place in our courses of studies. For a school, without an ethical and religious content, is an absurdity. So religion must form an integral part of curriculum.

In the complex world of today, naturalism and pragmatism cannot sustain the moral values of life. They will not provide the 'driving urge' to people to hold fast to real values of life. A mere humanistic approach to education is too cool and lukewarm a philosophy to rescue man from the moral and spiritual collapse that confronts him.

"Humanism must be securely founded on something which supports and sustains it; it cannot of itself endure. If it is not built on a rock, it is powerless to produce permanently satisfactory results and therefore, on pragmatic grounds it stands condemned."<sup>1</sup> It is obvious that "worthiest aims and movements in education are those which derive not from naturalism or pragmatism but from an idealistic philosophy of values. Truth, beauty, and goodness are considered to be absolutes inherent in the constitution of the spiritual universe; and man can fulfil himself only by seeking and finding these absolutes..... Education, therefore, must, above all else, set the feet of youth on the road to the things that are true, honest, just, pure, lovely, and of good report".<sup>2</sup> It is abundantly clear, that "only religion can give us a clear vision of the ultimate goal" and the content and method of education should devise effective measures to realise this. "The task of the school then, is the double one of promoting the creative social act and of helping the child develop a growing set of ideals by which to live"<sup>3</sup> The statement of Harold Laski is really full of meaning, when he said that school is the gateway of salvation.

### The Aim of Religious Education

(1) An educational system to be morally effective and to inspire the pupils to a high moral endeavour must rest on a sound religious foundation. It is widely believed that no society can survive without moral order. The true function of our educational institutions is not merely to equip students with some modicum of knowledge and information of a theoretical nature, but on the other hand, the continuing purpose of education is the development of moral and spiritual values among the pupils. Standards of right and wrong which give perspective to a balanced and happy living have their ultimate source in religion. These stimulate in them motives of action and constant effort. "Religion furnishes supernatural sanctions, the promise of heaven or the threat of hell. Without these, morality tends to become a matter of mere cold calculation and to outwitting the categorical imperatives of morality with complete abandonment of self-control." It is said, "Without religion no morals".<sup>4</sup>

<sup>1</sup> Ross, James S. : *Groundwork of Educational Theory*, p. 238.

<sup>2</sup> *Ibid.*, pp. 238-239.

<sup>3</sup> Madden Ward : *Religious Values in Education*, p. 52.

<sup>4</sup> "It has become abundantly evident that the neglect of moral considerations and the following of an easy-going, short-term expediency bring disaster in  
(Contd.)



(2) These days, education is construed in broad terms. It is an instrument to make people enlightened and progressive, good and noble, taking a wider view of life, all contributing to the collective good, subordinating their personal selfishness and aggrandisement. Religion and its instruction will sublimate human values and approach.

(3) "Education for religious quality in experience should build into the characters of children, the power to mobilise and organise their life energies for the realisation of the growing body of ideal value to which they become committed. The ability to act decisively, effectively, and courageously on behalf of tested ideals is the ultimate test of religious devotion to them. ....Religious strength of character includes humility, which recognises one's inevitable fallibility and submits to the corrective process of group thinking and co-operative action."<sup>1</sup>

(4) Ryburn, while discussing the constituents of democratic education in India, rightly says that religion plays an outstanding part in the daily lives of the people and the work of school for democracy will be greatly facilitated through it. Ross has also advocated religious instruction 'to set the youth on the road to the higher values of life, e. g., truth, beauty and goodness'. "The tendency in recent years to conceive democracy in moral as well as political terms likewise prompts many to argue that democracy as well as morality must be grounded in conventional religion."<sup>2</sup> The youth of the country must be educated for developing character and responding to moral principles implicit in democracy. "Basically religion is concerned with two fundamental ideas or experiences : first, man's relationship to God, and second, his relationship to the universe about him, including his fellowmen... We can help each youth of the nation to become aware that there is something than himself...When the schools have taught this fundamental idea of the existence of God, Supreme Being, Who, in the definition of the multitudes, is omnipotent, omniscient, all-merciful, all-loving and just, Who presides over the destinies of men, they have given a firm anchorage to youth."<sup>3</sup>

(5) Dr. Radhakrishnan, while talking about his philosophy of true education says, that one of the functions of education is to perpetuate our culture, to reconstruct it in the light of modern needs, to produce and maintain a high degree of civilisation and safeguard it against periodic lapses into barbarism. According to him, education can perform this function only if it is based on religion.

(6) Dr. Ernest J. Chave says that religious instruction in our schools will infuse among pupils "a sense of the worth of persons,

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train to nations, whatever may be the case with individuals. The only philosophy that can be expedient in the long run must accord with 'the natural laws of the spiritual world'." (Ross, James S. : *Groundwork of Educational Theory*, p. 238).

<sup>1</sup> Madden Ward : *Religious Values in Education*, p. 139.

<sup>2</sup> Thayer, V. T. : *Religion in Public Education*, p. 76.

<sup>3</sup> *Superintendent of Schools of Atlanta* (Georgia, U.S.A.), Quoted by J. Paul Williams, *op. cit.*, p. 143.

developing social sensitivity, growth in appreciation of the universe, growth in the sense of responsibility and accountability, recognition that the quest of truth and the realisation of ideals is a show and endless pursuit, development of a working of philosophy of life, observance of special times and ceremonies and development of adequate means of expression of spiritual values and ideals'. The school can explore the possibilities of religion as a principle of the integration of education and the culture. According to Bower, religion has one of its functions the task of re-valuing interests and activities so as "to unite them into a total meaning and worth of life in terms of its responsible relation to God."<sup>1</sup>

(7) Religion gives our children proper values to see things in their right perspective. It helps to develop the total personality of the child. "An education designed to influence character must go deeper than is permitted by experiences confined to the printed page or to mere talk in the class-room. In order to become directive forces in an individual's life, ideals and ideas require both outlets for action and opportunities to control action. The school must, therefore, concern itself with the whole child and no child can become whole without instruction in religion."<sup>2</sup>

People all over the world have come to realise that religious instructions must constitute an integral and inseparable part of curriculum and methods of study. The opinions of people, however, differ in the form and complexion of religious instruction. Except in Russia, where religious education is looked with disfavour, the present trend, even in the materialistic countries of the West, is in the direction of including religion in the curricula of schools.

### **Narrow Religious Instruction may do Harm**

(1) As mentioned above, the content and form of religious instruction should be broad-based. It should neither be formal nor institutional in nature. It should strive to foster among the pupils sense of 'unity of all religions' and 'their ennobling potentialities for the moral emancipation of mankind'. It should scrupulously avoid 'accentuating differences among different communities'. Any sectarian and theological approach in imparting religious instruction in our schools may do more harm than good. Instead of bringing breadth of vision and liberal outlook, it would produce narrow sympathies and sectional interests which will endanger national unity and solidarity.

(2) "Religion as a structure of special doctrine has often inhibited the development of religious quality in life and experience. Its tendency to focus man's attention upon an unknowable supernatural world has diverted his energies from the task of improving the quality of actual life and existence. The rigidity of its structures has stifled, rather than released, his creativity. It has placed claims upon him, which far from enlarging his sense of community and helping him approach the

<sup>1</sup> Thayer, V. T. : *Religion in Public Education*, p. 98.

<sup>2</sup> *Ibid*, p. 99.

world with an open generous attitude, have often made him a tower of arrogance, intolerant of his fellowmen."<sup>1</sup>

(3) Dogmatic religious instruction may generate unhealthy outlook and attitudes among children, and religious instruction, in its narrow sense, may run counter to the ideals of all good education—citizenship, unity, harmony, catholicity of outlook—and may doom them perpetually to morbid sentiments and narrow loyalties beyond any chances of subsequent redemption. "Such instruction only develops conflict in the emotional life of the adolescent who, left to himself, may not be able to resolve it, but may simply go under it. The result will inevitably be either the creation of a dual personality—broad, liberal and tolerant in all secular matters, and narrow, bigoted and intolerant in matters related to religion."<sup>2</sup>

(4) Religious instruction will involve big problems of finances and enlightened teachers. The present age is the age of tensions and it is wise that "the school in matters of religion should not go beyond this exchange of information and the furthering of attitudes of mutual respect. Instruction designed to bring commitment to one religion or another belongs outside the school".

(5) "Bearing in mind the losses and inconveniences of our time as best we may, it is the part of men to labour persistently and patiently for the transformation of all practical instrumentalities of education till they are in harmony with these ideals. Till these ends are farther along than we can honestly claim them to be present, it is better that our schools should do nothing than that they should do wrong things. It is better for them to confine themselves to their obvious urgent tasks than that they should, under the name of spiritual culture form habits of mind which are at war with the habit of mind congruous with democracy and with science. It is not laziness nor cynicism which calls for this policy ; it is honesty, courage, sobriety and faith."<sup>3</sup>

### Historical Retrospect

If we study history, we find that religious and moral principles always influenced, and at times, directed the educational aims, courses of study, and methods of teaching. In the West, the Church was the main educational agency for the educational and moral emancipation of the people. The Church showed them the path of reason and light, which helped the people to cultivate the art of living peacefully and co-operatively. It tended to bring unity in them. Monks were selfless teachers. In England, Reformation invested the Church with the responsibility to educate the people, which function it performed more widely and effectively in subsequent years. In the nineteenth century, the emphasis on intellect and reason gave a little setback to the imparting of orthodox religious instruction and it "produced a wave of secularism which had profound effects in the first decades on popular education". To avoid the edge of sharp controversy and to stabilise

<sup>1</sup> Madden Ward : *Religious Values in Education*.

<sup>2</sup> Mohiyuddin, M. Sultan : *School Organisation and Management*, p. 148.

<sup>3</sup> Joseph Ratner : *The School and Religion in John Dewey's Philosophy*, p. 706.

religious instruction as a regular and acceptable feature of state curriculum, Cowper-Temple clause in the Act of 1879 was passed which laid down that no religious catechism or religious formulary, distinctive of any particular denomination shall be taught in schools which receive state aid."

In recent years, the representatives of different denominations in conjunction with the local authorities have endeavoured to formulate agreed syllabus of religious instruction. In 1939, the Consultative Committee on Secondary Education said that, "there is a wide and genuine recognition of the value and importance of religious instruction and the teaching of Scriptures in schools and that the time is favourable for a fresh consideration of the place that they should occupy in the education of boys and girls of Secondary school age".<sup>1</sup> In America, the 'Religious School Movement', 'The Secondary School Movement' and 'Character Education Movement' in the twentieth century gave a great fillip to the introduction of religious instruction in schools. "To attain this rare combination of religious neutrality on the one hand and positive education in the ideals of American democracy on the other, has been a long and slow process. It marks the evolution of the school from a sectarian with narrow, religious interests into the non-sectarian school and finally into the secular school of today."<sup>2</sup>

Today, imparting of religious instruction in its broad and liberal form is the most successful and conspicuous feature of American system of education." The character-transforming in this new approach is evident particularly where the school population is heterogeneous and diverse in composition. It has injected into these communities a spirit of unity and mutual acceptance that is basic for the moral and mental health of the young. Here initial differences in race and religion are not allowed, to congeal with that haunting sense of difference which generates false notions of inferiority and superiority."<sup>3</sup> The Second World War and the frustration and destruction following it have given the imparting of religious instruction in the schools of the West, a greater impetus.

### Religious Education in India

In India and other countries of the East, religious education always constituted an integral part of the curriculum and mode of instruction. The basis of educational system was throughout religious and the scheme of education tried to foster a spirit of piety and righteousness among the pupils. Radha Kumud Mookerji, in his book 'Ancient Indian Education' rightly remarks that learning in India through the ages had been prized and pursued not for its own sake but for the sake and part of religion. It was sought as the means of salvation or self-realisation as the highest end of life, viz.,

<sup>1</sup> Ross, James S. : *Groundwork of Educational*, p. 241.

<sup>2</sup> *Spens Report*, p. 206.

Thayer, V. T. : *Religion in Public Education*, p. 2.

<sup>3</sup> *Ibid.*, p. 71.

Mukti or Emancipation. Through education, higher values were sought to be cultivated. In the Muslim period of Indian history, the schools were under the Muslim theologians and in their Makhtabs, the study of the holy Quran and religious doctrines formed the essential part of the curriculum. The aim of the formulation of curriculum and form of instruction had a religious bias. Their schools were denominational.

During the British regime, religious instruction in schools was substituted by a form of moral instruction. As the country was inhabited by people professing different religious and creeds, the government thought it expedient and advisable to follow the policy of strict neutrality. Religious education was continued, however, to be imparted by Christian Missions. The education imparted had, therefore, a secular basis and it did not militate against the different creeds professed by different pupils. But people in the country were accustomed to different traditions. They had so far been nurtured on religious traditions. Religion and culture had become an essential constituent of their life. So, the British system of education was very often denounced as 'godless' and so many denominational institutions were set up in different parts of the country. The people had apprehensions that if any system of education did not base itself on religion, its ennobling spirit would fail to develop the personalities of children and they would lack the equipment and proficiency to perform their rightful functions. Even the different Commissions and Committees of Enquiry from the Hunter Commission of 1882 down to the Punjab University Commission of 1933 pleaded for giving education a definite religious and theistic bias. The Punjab University Commission says, "It quickly became clear to observant minds that the introduction of Western learning, without any official sanction or recognition, was bound to lead to untoward results.<sup>1</sup> The increasing indiscipline in schools and mounting anarchy in individual and social life of the country was attributed to this lack of religious bias in education. Democracy concedes the right of religious freedom to individuals. Not only the private agencies be encouraged to impart religious instruction, "but the states should also provide religious instruction for pupils of different religious groups in the schools managed by them."

### **It may present difficulties and create problems in a Secular State**

India is a country of many faiths and religions. It believes in the principle of secularism by which people enjoy an unfettered freedom of worship according to their beliefs, and the State scrupulously avoids interfering with their religious professions and practices. The government at present is shouldering increasing responsibilities for the education of the people. In one single school, there may be students professing different faiths and religions and to make the schools conform to a particular form of religious instruction may be full of great danger and mischief. Such imparting of religious instruction

<sup>1</sup> *Ibid*, p. 21.

may be a source of discontent and internal trouble which may mar the instructional tone of the institutions. Different Commissions on the reorganisation of our educational system have, therefore, been averse to introducing formal religious instruction in our educational institutions.

It is believed that formal religious instruction will make the students bigoted and communal in outlook, narrow-minded and dogmatic in their approach. Our educational institutions have so far failed to make our students broad-minded and catholic in their outlook. Narrow barriers of caste, creed, and religion have unfortunately separated different communities, preventing them from living in mutual collaboration and amity. Imparting of religious instruction in the narrow sense in our institutions will encourage and create very unhealthy repercussions in the growth of common Indian nationhood. The Report of the Central Advisory Board stresses the formation of sound character as the aim of all true educational endeavour and it envisages religion in a very broad sense inspiring our educational system, and does not differentiate between religion and ethics. According to it, religion is not an effective agency for education if it is simply tagged on to the curriculum as a sort of extra. "The function of religion can be successfully accomplished only if it supplies the whole attitude and dynamism of the education that is given. It must be woven into the whole programme of the school, expressing itself in every activity of the school." It is on account of this that Mahatma Gandhi, in his scheme of basic education, omits religious instruction as a part of curriculum. The educational trend today seems to be towards non-denominational institutions, hospitable to all religious opinions and partial to none. The schools believe in the existence of religious ideals, but these are universal in their impact and application. These foster a spirit of sympathy, tolerance, friendliness, and brotherhood. They offer a spectacle of unity in religious diversity. Such a instruction is not confined, or does not rigidly conform to, some set mould or caste, nor form patchwork of any religious view but rather, forms the moral, ethical, and spiritual values, which are shared by the members of all religious faiths.

#### **Precautions while Introducing Religious Education in Schools**

(1) Religious instruction should be uniformly imparted. Instruction in the form of mere religious dogmas or theological principles will be of no avail as the students will not understand their true implication. Virtue and piety cannot be imposed upon students. They have to be cultivated or imbibed in the personalities of the students. The true spirit of religion is to be inspired. What is the essence of all great religions? Their gist is : to speak the truth, to act honestly, to fight for the cause, to help the needy and aggrieved, to avoid immoral and vicious ways, and to love all humanity. Surely the most effective way of giving religious instruction is to provide the students with diverse situations, where they unconsciously imbibe the noble tenets of all religions.\* Let them read biographies of great saints and spiritual leaders, celebrate their birthdays and join and participate

in religious festivals. But the educational institutions should take a precaution, that this instruction is not formalised, that it is not merely theoretical or abstract ; it should rather be realistic, enabling the students to understand and appreciate its bearing on their own lives.<sup>1</sup>

(2) Religious instruction imparted to our students should not highlight the differences in different religions and faiths, and avoid entering into religious controversies. This would accentuate religious antagonisms among different communities. Religious instruction should be of a non-denominational and universal type, emphasising the fundamental unity of all religions and fostering a broad religious attitude. Mahatma Gandhi stressed the same point when he said, "Fundamental principles of ethics are common to all religions. These should be certainly taught to the students and that should be regarded as adequate religious instruction so far as schools under the Wardha Schemes are concerned."

(3) The method and content of religious instruction should be graded. It should be concrete and specific and should vary with the different requirements of children of varying ages. In the primary and the middle stages, the didactic approach should be avoided. Religious stories, biographies, parables, legends, and fables may be widely used. But with adolescents, who develop critical attitudes, it should co-ordinate their actual experiences. It should be based on fact and observation and not on dogma or affirmation. Religious ideals are more effectively caught than taught.

(4) Religion should be much more than a subject on the timetable. It is not fractional in nature which can be doled out in weekly or daily sermons or speeches. "It must be an activity and a spirit pervading the whole life and work in school."

### Conclusion

To conclude, therefore, religious and moral instruction, it has to yield proper results, must be conceived imaginatively and planned effectively. Little permanent value can be achieved by taking unrelated and isolated facts and imposing a moral. This approach will have neither appeal nor effect. It will be superficial and only in name. Its real import will not be appreciated. Today, we need teachers who are enlightened, well-read, and resourceful to perform this function. "They have now to fulfil a function wider and more important. Their purpose is nothing less than turning out from their walls a steady supply of men and women who will leaven the whole lump of national education not by disseminating distinctive and exclusive dogmas but by themselves being broad-minded, large-hearted, sincere....."<sup>2</sup>

<sup>1</sup> "That moral and humanistic education should form an integral part of our education ; students should be taught the fundamental truth common to all religions. Illustrations of these fundamental truths should be taken from all religions and ethical movements with a view to emphasise their essential unity". [*Report of the Secondary Education Reorganisation Committee, Uttar Pradesh* (1953), p 56].

<sup>2</sup> Ross, James S : *Groundwork of Educational Theory*, pp. 252-53.

To quote the Education Commission's Report on the subject, "it is necessary for a multi-religious democratic state to promote a tolerant study of all religions so that its citizens can understand each other better and live amicably together. A Syllabus giving well-chosen information about each of the major religions should be included as a part of the course in citizenship or as part of general education to be introduced in schools and colleges upto the first degree. It should highlight the fundamental similarities in the great religions of the world and the emphasis they place on the cultivation of certain broadly comparable and moral and spiritual values. It would be a great advantage to have a common course on this subject in all parts of the country and common textbooks which should be prepared at the national level by the competent and suitable experts in each religion."<sup>1</sup>

In view of the provision of the Constitution of the Secular State, religious instruction cannot be given in schools, except on a voluntary basis and outside the regular school hours ; such instructions should be given to the children of a particular faith and with the consent of the parents and managements concerned.<sup>2</sup> The school kept free from sectarian domination is the proper institution for promoting the enterprise.

### **S u m m a r y**

The place of religion in education is a controversial issue, particularly so in our country, which is inhabited by people of different religions.

It is said that our present system of education is devoid of any eternal values. It does not uplift children morally and spiritually. Religion will help people in living richer and fuller lives.<sup>3</sup>

**What is Religion ?** (1) A belief in the existence of an Absolute Being.

(2) To come it is a system of dogmas and rites.

(3) Supernaturalistic conception of religion implies people looking upon God as personal and self-existent.

(4) Social interpretation of religion is that religion brings about social cohesion and cultural resurgence.

**Morality and Religion.** Morality and religion are inseparable. Morality is the essence of all true religions. Moral values grow out of religious beliefs and fervour. "Morality has its roots in religion and moral progress depends ultimately on the religious attitude of the individual or nation, that is, on their conception of the moral relations of God and man."

But this view is contested by others. A man may be moral without being religious. True religion teaches important truths about the world, man and God, and this embodies all tenets of morality.

**Religion and Education.** Religion and education are intimately connected.

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(1) Both religion and education seek to build true values in man and emancipate him.

(2) Education through its content and methods of instruction seeks to achieve the true spirit and objectives of religion.

(3) Link between culture and education is obvious. Culture is influenced by religion and its traditions.

(4) Idealistic philosophy of education is the right approach.

**The Aim of Religious Education.** (1) It inspires the pupils to a high moral endeavour. It also develops moral and spiritual values among them. Without religion, morality tends to become meaningless.

(2) It makes people enlightened and progressive, taking a wider view of life, so that they learn to be tolerant and peace-loving, subordinating their selfish interests to the social and national good.

(3) It helps to build the proper character of the children and to infuse true values, such as humility and co-operative action.

(4) It helps to build democratic traditions in the schools. It gives firm anchorage to youths against the evils of life which make life full of conflict.

(5) It helps to perpetuate our culture and reconstruct it to meet the challenge of modern needs.

(6) It helps the school to explore the "possibilities of religion as a principle of integration of education and culture".

(7) It helps to develop the total personality to the child. No child can develop his personality to the full without instruction in religion.

**Narrow Religious Instruction may do harm.** (1) Instead of bringing breadth of vision and liberal outlook it would produce narrow sympathies and sectional interests, which will endanger national unity and solidarity.

(2) By making man focus his attention upon an 'unknowable supernatural world', it has made man ignore his present life and its improvement.

(3) It tends to create unhealthy outlooks and attitudes among children. It may also create conflict in the emotional life of children.

(4) It may lead children to controversial matters, which are educationally injurious.

(5) It will take away the schools from the tasks which are more urgent and which need greater attention

**Historical Retrospect.** (1) In the West, the Church has been the main educational agency for the education of children.

(2) In the 19th century, there was a wave of secularism in the field of education. Religious education was not to conform to a particular religion and sect. Its tone was to be non-sectarian.

(3) In America, religious instruction imparted in schools is general and liberal. It combines the principles of religious neutrality with the ideals of American democracy.

(4) In Indian and other countries of the East, religious instruction was an essential part of school curriculum and its teaching. In Ancient India, education was inspired by religion. During the Muslim period also, religious doctrines formed the essential part of the curriculum. The British adopted a policy of religious neutrality. There was great discontent against this.

**Its difficulties in a Secular State.** (1) In one single school, there may be students professing different religions.

(2) Religious instruction may be a source of great danger and mischief and might make the students bigoted and communal in outlook.

(3) Formal religious instruction may not be useful.

(4) It will generate class wars and will disrupt national unity.

**Precautions in imparting Religious Education.** (1) Religious instruction should not be formally imparted. True religious spirit is to be caught and not taught.

(2) Didactic approach, while imparting religious instruction, should be avoided. The students should imbibe and practise the true spirit of religion in different co-curricular and extra-curricular activities.

(3) Religious instruction should not highlight the differences in different religions. It should emphasise the fundamental unity of all religions.

(4) For the imparting of religious instruction, tolerant, broad-minded and enlightened teachers are needed.

## Chapter 20

### Education and the Social Order

#### Introduction

Dewey, the Great Educational Philosopher said, that "Society exists through a process of transmission quite as much as biological life."<sup>1</sup> Society is nurtured and stabilised by the creative force released and the moral values envisaged by its educational system. The various processes in different walks of life—economic, social, moral, intellectual, scientific, and technological—can be attributed to our education and science. Without education, there would have been no enlightenment, no rationality, no progress. Man would have continued to live a life of the jungle, uncivilised, brutish, factious, and wild. He could not have been able to build any Social Order at all.

#### Education and Social Order

(1) The establishment, continuity, and growth of society to its present stature, were possible through communicating to younger generations those thoughts, feelings, and activities, which have sustained it and which have contributed to its dynamic and progressive character. With each generation something is added to the stock of social heritage which society passes on to the generations to come. This is done through education. "What nutrition and reproduction are to physiological life, education is to social life".<sup>2</sup> Society establishes different educational institutions for communication of ideas, thoughts, feelings, ideals, hopes, standards, activities, customs, traditions to the younger generations and it maintains them "to pursue and disseminate among its members such knowledges, skills, ideals, and habits as are essential to its perpetuation and to its constant development."<sup>3</sup>

Society sets up educational institutions to diffuse among its members those attitudes and dispositions which may enable them to participate efficiently in the life of the community and its different activities. Education secures their individual growth and development towards collective good. It fosters in the pupils those traits of character and personality which bring about their development and enrichment, "Education should not remain confined to imparting bookish knowledge only, but it should embrace the diverse activities

<sup>1</sup> Dewey, John : *Democracy and Education*, p. 3.

<sup>2</sup> *Ibid.*, p. 11.

<sup>3</sup> Johnson, Franklin W. : *op cit*, p. 16

of life so that the youths may not emerge out of school as helpless and intellectual prigs but as practical men of the world, thoroughly acquainted with the problems of life and possessed of a will, courage, and ability to face and solve the daily problems of living."<sup>1</sup> The function of educational institutions is "to help men and women to live fuller and happier lives in adjustment with their changing environment to develop the best elements in their own culture, and to achieve the social and economic progress which will enable them to take their place in the world and to live together in peace."<sup>2</sup>

But educational values are themselves conditioned, in their operation, by the social order prevailing in the society around. These values are copiously reflected in the aims and values which it seeks to realise. They find expression in the courses of study, in the organisation of the co-curricular and extra-curricular activities, and in methods of instruction. "No group or community can expect to play its role effectively and successfully in the modern world, unless its mind and behaviour have been attuned to this situation and its capacity for progressive adjustment and adaption has been quickened and disciplined...For, educational problems do not take their birth in an academic vacuum; they arise in response to, and gain their characteristic colour from the existing social, political, economic and moral climate."<sup>3</sup> If the educational system fails to take cognizance of environmental conditions surrounding it, it can neither be gainful nor able to realise its true objectives. Instead of playing an educationally positive role, educational institutions, in that case, will fail to give the youths of the country proper equipment and proficiency for the development of the society of which they are integral parts. They will also fail to meet successfully the challenge of new circumstances. Education, which is not geared to the needs and situations of the society, will be a liability instead of an asset worthy of acquisition. It will neither be able to reconstruct social order nor resuscitate culture, and give needed moral and socio-political patterns to the society.

(2) "The entire history of education is a sobering demonstration of the truth that education often tends to lag behind the reascent forces and needs of human life."<sup>4</sup> This results in glaring disparities between educational idealism and its actual practice. Very often, theory and action work in opposite directions. To illustrate, we are all unanimous that education should lead to a full and many-sided development of personality of the individuals, that it should inculcate among the youths of the nation ideals of worthy citizenship and vocational efficiency, that equal opportunities should be available to all and so on .....yet in our practice, we fall far below these cherished ideals. Our rigid beliefs and traditions, our petty prejudices and narrow parochialisms, self-interests, class distinctions, persistence

<sup>1</sup> Gaind, D. N. & Sharma, R. P. : *School Administration*, p. 86.

<sup>2</sup> UNESCO : *Fundamental Education, Description and Programme*, Paris 1949, p. 9.

<sup>3</sup> Saiyidain, K. G. : *Education, Culture and the Social Order*, p. 25.

<sup>4</sup> *Ibid.*, p. 26.

of exploitive tendencies, and many other evils have constantly hampered our progress in different spheres of life. It is really pathetic that education, instead of effecting improvement in the social order and responding successfully in counteracting its negative and regressive character has helplessly acted as its handmaid. It has become a subservient tool in the hands of the state for pushing ahead its doctrines and ideals. Education, in the modern world, tends to be a reactionary force, supporting the government, when it is conservative, and opposing it when it is progressive. Unfortunately, also, the elements of good citizenship which are emphasised in schools and universities are the worst elements and not the best. What is emphasised most of all is patriotism in a somewhat militant form : that is to say, a narrow devotion to the persons living elsewhere and willingness to further the interests of the persons in the chosen area by the use of military force."<sup>1</sup>

(3) Again "obsessed too often with an idea of 'education for its own sake' and a notion of the 'true' content of the liberal education which failed to take note of the extent to which this curriculum designed to serve the vocational needs of a ruling class of cultivated amateurs, it has not so far fully grasped its true social purpose."<sup>2</sup> Education will fail to shed its reformatory and beneficent influence on the people and their different institutions if the educational and the social order are out of joint and if they do not drink from the source of common ideology. Scientific discoveries and inventions have placed at the disposal of mankind, numerous potentialities, which can work both for emancipation and destruction, survival and extinction. "For the first time in the civilisation of mankind, man finds himself in control of forces, which make possible for him to usher in an age of plenty instead of the ages of poverty and precarious living."<sup>3</sup> Education must rise equal to the new sense of perspective and values so that it effectively works for moral and intellectual development of the individual in the society. Its philosophy and programme should be dynamic and adaptable enough to meet the needs of a rapidly changing society. The function of all sound education is that it should provide to the individuals opportunities so that they learn to overcome the limitations of their social group and shape the social environment for their own good.

(4) Education is surely a great conservative force, but it cannot function independently, unaffected and uninfluenced by the social order. Educational institutions are in fact miniature replicas of the real society which they represent. In fact, their creative role is limited by the environment which surrounds and which directs their idealism and organisation. The social order to the state at all times and in all countries has affected the educational aims and organisational patterns of education. "The state is conceived as an idealised metaphysical entity, over and above the individual citizen, superior to him in

<sup>1</sup> Bertrand Russell : *Education and the Social Order*, p. 19.

<sup>2</sup> Clarke, F. : *Education and Social Change*, p. 35.

<sup>3</sup> Saiyidain, K. G. : *Education for International Understanding*, p. 50.

every way, transcending all his desires.....It has a self-sufficient morality, which is, in the last resort, the good and greater glory of the state itself. The logical outcome of such a philosophy is the claim of the state to have absolute control over the lives and destinies of individual members, the assertion of its right, and its bounden duty to mould them to a pattern which makes for its own preservation and enhancement.”<sup>1</sup> It is, therefore, obvious that educational system has always been directed by the needs of the state. It is the state and the social order which determine what shall be taught in the educational institutions and how it shall be taught. “In curriculum and method the watchwords have always been discipline, organisation, a willing acceptance to authority, a damping down of individuality.”<sup>2</sup> Under the circumstances, education becomes an officially directed activity losing all its creativeness. Thus, it does not cater to the psychological needs of children, nor is it made to pursue educationally valid objectives. Its over-all purpose is to serve the interests of the state and the social order, which are the masters it has to serve. For example, Sparta gave no attention to the individual as such ; each man was born, not for himself but for the country. The feudal aristocracy and clergymen also in different countries used education and its methods of instruction to preserve their vested interest and to exploit people to serve their interests. Education helped them in keeping people mental cowards, unenlightened and religious dependents.

It is again through educational institutions and regimenting their courses of study and forms of instruction that the ideals of Nazism, Communism and Fascism were instilled in the minds of the youths, in Germany, Russia, and Italy respectively. For many centuries, the government in England sought to perpetuate class distinctions through her schools. The philosophy of the idealised state found its theoretical climax in the pages of Hegel. In Nazi Germany, “the totalitarian state compelled culture to sacrifice freedom and integrity at its blood-stained altar. Science was allowed freedom, not to pursue its quest for truth about nature but to conferring a more deadly efficiency on all the instruments of modern warfare ; philosophy was allowed freedom not to speculate about the ultimate problems of life and values but to justify the political creed of the party in power and prove its superiority over all other political concepts.”<sup>3</sup>

There is nothing morally wrong and educationally indefensible if education and its different institutions reflect the ideals and value of the social order expressed through the entity of the state. But such ideals should be in harmony with the accepted principles of morality, individual development and personality growth. These should not be repugnant to the concepts of international understanding and amity. They should not sacrifice historical truths to serve the interests of narrow nationalism or should give the youths wrong perspective by infusing in them narrow loyalties or parochial outlooks. Professor

<sup>1</sup> Ross, James S. : *Groundwork of Educational Theory*, p. 3.

<sup>2</sup> *Ibid*, p 38.

<sup>3</sup> Saiyidain, K. G. : *Education for International Understanding*, p. 52.

Bagley has rightly said : "For the child social efficiency is the norm against which educational practice must be judged". He considers that "this aim ought to have the position of primacy in a rational theory of education".<sup>1</sup> Education should inculcate in the youths the spirit of reliance and faith in themselves to act independently and courageously.

Education should help the community and the social order to improve its life and its social services. It should give the youth equipment and proper mental poise to judge things critically and in their right perspective. It should afford them diverse opportunities to imbibe healthy and educationally formative influences to grow to the full stature of the personalities. The school should serve as a laboratory of various social experiences, whose worth and utility they will judge in spirit of utmost neutrality and objectivity. Education will thus become a creative force. It would transform the schools "into active genuine and living communities, where shared activity and purposeful planning are carefully pursued, and to the extent that we can guide our schools in this direction, we shall be forging them into instruments of social progress".<sup>2</sup> Mr. Hutchins in "Education for Freedom" remarks that "the goodness of education is both a sign and effect of the goodness or badness of the society. If education is to be dynamic it must reflect the social growth of the community."

Ross has rightly concluded that "individuality is of no value and personality is meaningless apart from the social environment in which they are developed and made manifest. Self-realisation can be achieved only through social service and social ideals of real value can come into being only through free individuals who have developed valuable individuality. The circle cannot be broken. Education and social order are inter-dependent : both act and react on each other."<sup>3</sup>

### Indian Education and Social Order

In our country, society has come to place more exacting demands on the individuals. After a century and a half of foreign domination which has its consequences on all the phases of national life its only recently that we have emerged out as a free and sovereign nation to shape our affairs according to our needs and genius. The people are becoming politically more active and conscious and they are endeavouring to compete in industrial and technical competency with the more advanced countries of the world. A change has come over in the outlook of the people and they realise that for the steady progress and development of the country, it is essential that the present structure of society should be regenerated. Industrial growth as a result of scientific inventions and the influx of population in urban areas are

<sup>1</sup> Ross, James S. : *Groundwork of Educational Theory*, p. 42.

<sup>2</sup> *Ibid*, p. 52.

<sup>3</sup> The educational institutions "should set as one of the universal goals of education the development of a sensitive social consciousness concerning the need for desirable social changes and second, to prepare well-informed and intelligent leaders who will know what changes are desirable." (Cole, William E. : *Sociology in Educational Practice*, p. 408).

largely responsible for the complexity of modern life. Formerly, life was very simple and its needs were very few. Distances were a great barrier, means of transport and communication were few and restricted, family life was simple, people were mostly self-dependent for making both ends meet. Today, with the development of scientific knowledge, time and distance have been conquered and restricted neighbourhoods have given way to large, unrestricted neighbourhoods. People have become more inter-dependent and their group life has consequently become complicated. Modern society thus places heavy demands upon its individuals not only for its progress and development but also for its survival. True happiness is possible only where the individual and social phases of living serve each other in true functional inter-dependence. No individual has any chances of developing his potentialities in a vacuum ; he can do that in and through the society of which he is a component member. Both have to safeguard the interests of each other. The society is not to exploit the individual in any way but rather it should afford him opportunities for the development of his personality. They should strive their best to harmonise and subordinate their individual interests to broader national considerations.

It is really unfortunate that, although we in India have attained freedom and democracy, we are not in a position to realise the meaning and concept of real democracy. We still lack equipment and training needed to make the best of the opportunities which have come within our reach after the attainment of independence. Our rigid and orthodox beliefs and traditions, our petty prejudices and narrow parochialisms, our class distinctions and continuance in the social life of many exploitive tendencies, such as black-marketing, corruption, jobbery hoarding and selfishness our narrow loyalties, linguism and regionalism etc., still mar the face of national life. Our educational system has not yet been able to combat successfully these evils. The common man in the country continues to suffer from the evils of poverty, unenlightenment, and social injustice. Education for the new social order must meet this challenge boldly. It should work effectively to bring moral regeneration of the people to ensure its economic security and make people cultured and socially sensitive. Education of such a social order should envisage new possibilities. This implies education that caters for good life—an education that enables the young people to live a gracious and harmonious life with their fellow-beings ; in other words, an education that initiates the youth into the problems of life and gives them that ability and competence by which they may successfully participate in affairs of life helping themselves and also the society. To put it briefly, we stand in need of life-centred education today which alone can remove the artificial dichotomy between our reflection and our ideas and practices, between what we think and what we do.<sup>1</sup>

<sup>1</sup> "It is only through realistic—and therefore, life-centred education that this great gulf between thinking and doing, between school and community can be permanently bridged and therefore forgotten. And unless the gulf is  
(Contd.)



### The Individual and Society<sup>1</sup>

From all that has been said above, it should be obvious that no individual can exist apart from society. The individual cannot rise to the full stature of his personality, nor can he make gainful use of his educational opportunities, if the environment surrounding him is not congenial for his growth and development. The individual's drives are satisfied within the framework of social institutions. In fact, "Man never exists in himself, he never lives as a true hermit. Man is the wrong word ; we should speak of 'men' and we should ground our every speculation about men on the concrete behaviour and relations of men as we find them. The most conspicuous feature of men and women is that they must be discussed in the plural ; they are social by nature. The science of men will be the science of society".<sup>2</sup> In his living, his social and emotional outlook is conditioned by the group.<sup>3</sup> It needs no repetition to say, that 'any educational system is dependent for its values on the purposes of the community of which it is an institution. Educational reforms cannot be discussed in a vacuum, they are the outcome of changed community values. Social movements make changes in educational provisions, methods, administration, and curricula imperative". Education cannot keep aloof from the time and place. Education is a social act. It is never timeless or placeless. Social interaction gives it both direction and pattern. Social changes are reflected in the educational system. In learning, the receptiveness of the child, his ideas, and activities are all conditioned by the society surrounding him.

Education can have significance only when it makes the individual realise his relationship with the society and act accordingly. Individual boys and girls, men and women, cannot be separated as independent entities from the social entity. They are not "disinfected personalities". escaping or having escaped the interaction of an "Omnivorous Society". A child lives and grows in the social environment. The chief characteristics of the socially efficient individual are

(1) Economic efficiency or ability to 'pull his own weight' in economic life ; (2) negative morality or the willingness to sacrifice his own desires when their gratification would interfere with the economic efficiency of others ; (3) positive morality or the willingness to sacrifice his own desires when their gratification would not contribute directly or indirectly to social progress.<sup>4</sup>

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speedily eliminated, democracy in the Global Air Age may not long endure." (Olsen, Edward G. : *School and Community*, p. 20).

1 Gaiind, D. N. & Sharma, R. P. : *School Administration*, pp. 86-87. (For details, refer to the chapter in the book titled 'School and Community'.

2 Robert S. Cohen : *Essay on the Marxist Philosophy of Education*, *The Fifty-fourth Yearbook of the National Society for the Study of Education ; Modern Philosophies and Education*, pp. 177-78.

3 "Education is the consciously controlled process whereby some behaviours are produced in the person, and through the person within the group". Education "makes for more effective participation in the total process of social interaction whether in terms of social, economic, health or any other desirable human value." (Brown, Francis, J. : *Educational Sociology*, p. 168)

4 Professor Bagley : *Educational Values*, pp. 107-108.

Education in order to be efficient, must respond successfully to social impulses and change. Such changes may be political, economic, or social. The modification witnessed in the formulation of curriculum and modes of instruction are as much a product of the changed social situations as an effort to enable the individual to fit in his environment. In our country, the scheme of Basic education, multi-purpose schools, and Janta colleges were the results of new circumstances, flowing in the wake of independence and its social and economic impact. Education should check social attitudes which threaten the well-being, stability, and efficiency of society.

The school is a social institution and, consequently, it becomes its responsibility to initiate the children into the process of the society. It must give children sufficient equipment and proficiency to be active participants in the national life and to effect improvement in the social order.<sup>1</sup> The traditional system of education has so far existed aloof from the cross-currents of life. It has conceived education in narrow and circumscribed terms restricting it to the precincts of the four walls of the school with teachers hammering out knowledge into the minds of children almost capriciously and haphazardly using authoritarian practices, believing in uniformity and indoctrination, and thereby arresting the process of their natural growth. The social aim of education endeavours to give the individual social proficiency through which he comes to imbibe worthy traits of character like co-operativeness, tolerance, and mutual understanding, etc. Education of man in relation to society is a means to an end, rather than an end in itself. The ultimate purpose is to develop the individual and enable him to further the social good. The perfection of the individual is judged in relation to his environment and society. An individual is an integral constituent of society and his own development will remain incomplete unless the society around him has a progressive basis. Raymont has rightly pointed out that, "the isolated individual is a figment of the imagination". Education in order to be efficacious must inspire the individuals with a sense of social cohesion and social service so that the individuals learn to subordinate their own interests for the good of the society. The social aim of education fosters in the individual traits of good citizenship and democratic living so that an individual tells his opinions frankly and receives other people's opinions with a sense of understanding. President Roosevelt, once observed : "We test the worth of all men and women by their contribution to the welfare of men and community."<sup>2</sup>

1 "Schools ought to stress the duties and responsibilities of individual citizen; they ought to train their pupils in the spirit of cheerful willing and effective service.....They will themselves be model communities." (Ross, James S. : *Groundwork of Educational Theory*, pp. 43-44).

2 "Education must develop his individuality which may interact fruitfully and dynamically with the environment. This individuality does not grow in a vacuum ; it must draw its strength and sustenance from its interaction with the forces operating in the world around. If education confines itself to the narrow groove of the traditional school subjects and activities and remains complacently indifferent to these wider issues the students will grow up

All educational administrators and thinkers today have recognised that the school is not an isolated, segregated institution with certain specific functions which no other institutions can perform, but it is a part and parcel of the general social fabric and hence only a species under the genus, the social institutionalism. "The good school programme stems from community needs as an integral part of the life of the people. It is made by, for, and of those it would serve."<sup>1</sup> Kandel regards the school largely an agent for the transmission of cultural heritage. "The schools exist to accelerate the impact of the essential aspects of the culture which prevails in the society. Harold Rugg conceives the school as an enterprise in living, both social and personal."

### The School as a Miniature Society

From all that has been said above, it is quite clear that the school is a place where children are to get not bookish knowledge only, but where they get ample opportunities for developing those mental and moral dispositions that are essential for fitting individuals for sharing and participating in conjoint social activities. Bookish knowledge can never be gainful enough to make the individual practical and socially responsive to take his rightful place in the society. Only a programme of life-centred education which trains the youth for life by giving him opportunities for participating in the activities of life can enable the individual to face problems of life with courage and determination. It is unfortunate that a great gulf separates the school and society in our country and this has been largely responsible for disappointment and frustration among its youth. They do not reconcile themselves to the social needs and urges, and more often than not, they betray a great indifference to social demands.<sup>2</sup>

Any attempt at educational reconstruction, therefore will ensure the necessity of restoring this vital relationship between the school and the society and to shape educational institutions in a fashion so as to enable them to discharge their responsibilities to a free society. To quote the Mudaliar Commission Report,.... "The starting point of educational reform must be the relinking of the school to life and the restoring of the intimate relationship between them which has broken down with the development of the formal tradition of education."<sup>3</sup> It is, therefore, rightly believed that the programme of the school

without being aware of them and they will not be able to adjust themselves properly to the new economic, social, political and technological development" (Saiyidain, K. G. : *Education, Culture and the Social Order*, Introduction, p. 10).

1 Ivol Stafford : *Fundamentals in Teaching Home Economics*, p. 435.

2 "They have not been helped to analyse the contemporary society in which they live .... They have not been taught to see the school as a social institution in all of its complex relationship to the society, that supports and controls it." (Stanley, Smith, Benna and Anderson : *Social Foundation of Education*, p. 2.)

3 Govt. of India, Ministry of Education, *Report of the Secondary Education Commission*, p. 220.

should be primarily functional. The job is to provide experiences that serve the important needs of pupils themselves. "Schools for education for the young are established by a social group, so that it may maintain and perpetuate itself as a society, as well as strive to improve the quality of group and individual living in terms of what social group prizes and values best for itself. The school is one of the chief instruments by which a society seeks to ensure the acceptance by children and youths of the ways of living as individuals and as members of the society that the group deems to be best."<sup>1</sup>

The school, as we visualise it, will be a miniature society in, incorporating the ideals and practices of the larger society—a small community within a larger community—endowing children with desirable attitudes and dispositions to become its worthy members. It should give them proper equipment not only to preserve their social heritage but also to enrich it. No school can claim to justify its existence in a democracy if it does not cater to realise the social character of education. An ideal school will not tolerate a split between the child's experiences at school and outside the school. It will, on the other hand, try to unify and harmonise both types of experiences and thus facilitate a constant exchange of ideas inside and outside the school. The school will thus become the nucleus of the society, the centre of the vital currents of community life impressing upon the minds of the students and parents that school experiences are closely connected with out-of-school experiences and that true education is the result of constant interaction between the two.

The following extract from the Report of the Secondary Education Commission well expounds the function of an ideal school in democracy :

"The school, will no doubt, be a community but it will be a small community and its success and vitality will depend on the constant interplay of healthy influences between it and the larger community outside. What we would like to see is a two-way traffic so that the problems that arise in the home-land community life and the realistic experiences gained there should be brought into school so that education may be based on them and be intimately connected with real life, and on the other hand, the new knowledge, skills, attitudes, and values acquired in the school should be carried into the home-life to solve its problems, to raise its standards, and to link up the teachers, parents, and children into one compact and naturally helpful group. "Outside life will flow into the school and lower, if not knock 'down' the walls that at present isolate it from the currents of life operating outside".<sup>2</sup>

The function of the school is to integrate child's multiple experiences in and outside school and impress upon him that experiences at school are vital and significant in the sense that they are an epitome of the major experiences outside the school.

1 Galen Saylor J. & Alexander William M. : *Curriculum Planning*, p. 114.

2 *Report of the Secondary Education Commission*, p. 221.

Education as a means to realise the social efficiency among the children is not a new educational doctrine. It was shared by the educational doctrines of Pestalozzi, Herbart, Froebel and Herbert Spencer. Man is a social being and his development is inconceivable without relevance to society. Froebel's idea of turning school into a miniature society and Spencer's idea of selecting a curriculum which is socially significant, carry the essence of the spirit of social efficiency. The sociological movement regards education as a preparation for citizenship.

Dewey has also emphasised the same values in his educational philosophy. He does not imagine an individual as a solitary self. He is a social being and a citizen (actual or potential), growing and thinking in a vast complex of interactions and relations. He defines education as the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities. All education proceeds from the participation of the individual in the social consciousness of the race. The same principle holds good in the Wardha Scheme of Basic Education. The Basic School is a miniature society.

### State and Education

To what extent the state should formulate educational policies and should execute its administration has been a matter of great controversy. There are some who advocate that education should be the concern of the family, the church, and philanthropy. According to them, the state should be an informal agency of education. The other view is socialistic. People who advocate the socialistic view of education plead that the good and the future of state will itself depend on the nature, extent, and quality of education and therefore, the state can ill-afford to neglect it. Again, the parents may be in some cases unenlightened and ignorant; they may be so engaged professionally that they may not get sufficient time to look after the education of their children. So far as the education given by a particular church is concerned, it is feared that it may be too narrow and sectarian. Therefore, it is necessary that the state should not abdicate its essential responsibility and it must interfere in matters educational, although this direction and intervention would be simply in the form of supervision and guidance. The ideals of schools cannot run counter to those of the state. Education has been described as a long-term investment of the state. The state must determine and formulate the broad principles regarding the aims of education, the curriculum, and text-books. This is particularly true of our country which has emerged free only recently from centuries of servitude. It has to build proper and healthy educational values and traditions which should govern the functioning of educational system in the country. The state has to bear a formal responsibility for the education of its children. For the expansion of education—both general and technical, and to effect improvements in its quality at all levels, the state must own responsibility, take positive steps, and make consistent efforts. The present educational trend is towards assuming larger control by the

state in different matters to enable the citizens to live fuller and richer lives. If education becomes the formal responsibility of the state, there are also many risks involved in it.

### State Control of Education and its Risks

(1) The state control in the formulation of educational policies and their administration will be conditioned by considerations of the party governing the state, and the ideologies which inspire it.

(2) Its baneful effects will be visible in the form of 'control' over the appointment of teaching personnel and formulation of educational policies in the interest of the party.

(3) There is also a danger of indoctrination, and the state may press its ideologies upon its younger generation without adequately providing for their natural growth and many-sided development.<sup>1</sup>

(4) The rigid control of the state on matters educational will rob education of its real purpose and significance.

(5) It will also impede the realisation of true ends of education. Education must "enable the individual to make his original contribution to the variegated whole of human life as full and as truly characteristic as his nature permits."<sup>2</sup>

(6) "Those who institute state systems of education will cause men to deteriorate even as citizens."<sup>3</sup> It is the state control of education which has brought many negative values. The utilitarian aspect of knowledge has come to be emphasised to the detriment of its use for the welfare of mankind. "The conflict between the scientific spirit and the governmental use of science is likely ultimately to bring scientific progress to a stand still."<sup>4</sup>

### State Control of Education in India

In India, the problem of state control over Education bristles with special difficulties. The country has only recently adopted the parliamentary system of government after the attainment of independence. The political parties have not yet stabilised, and most of them have not distinctly rationalised and conceived their political, economic, social, and educational programmes. The educational system, which we inherited from the British, was not founded on true principles of child-psychology, professional efficiency, and effective social bias to education. On the other hand in some respects it was anti-national. So no abiding educational values dominate or underlie our educational system. Its organisational pattern also needs new gradation. Rigid state control in the field of education may rob education of its creative basis.

The evil is likely to be accentuated when different political parties are in power at the Centre and in the States. The point in illustration

<sup>1</sup> "It is supreme to dictate what shall be taught and how it shall be taught. In curriculum and method the watchwords are always discipline, organisation a willing acceptance of authority, a damping down of individuality." (Ross, James S. : *Groundwork of Educational Theory*, p. 38).

<sup>2</sup> Nunn, Sir Percy : *Education, Its Data and First Principles*, p. 4.

<sup>3</sup> Russell, Bertrand : *Education and the Social Order*, p. 18.

<sup>4</sup> *Ibid*, p. 23.

is the former Communist government in Kerala State and the Congress Party government at the Centre. The educational programme of the state and its control in matters of education produced bitter controversies. It was widely criticised as an attempt to perpetuate the political ideology of the party in power through the formulation of state curricula and its text-books. The Text-book Scrutiny Committee which was appointed in 1958-59, to examine the text-books subjected to criticism, said that "although there was no concerted attempt on the part of the authorities at indoctrination: yet the syllabus in social studies should be revised and text-books should be prepared according to the revised syllabus."<sup>1</sup> It is also true that in our democracy, based on secularism, education given by different religious and denominational bodies may be too dogmatic and narrow.

### Conclusion

It is, therefore, obvious that the state cannot completely abdicate its responsibility in matters pertaining to education. The control of the state in the field of education should be in the form of guidance and supervision and not in rigid stratification, killing the initiative of the people engaged in actual teaching or in its administration. "Neither complete socialisation of education is desirable nor its rigid and unsatisfactory *laissez-faire* is satisfactory." All the agencies at all levels should pool their resources to improve education both quantitatively and qualitatively. They should supplement the functions of one another, rather than work to the exclusion of the others. The purposes of education and realisation of its objectives which are accepted by all are: development of the personality of the child and modification of his behaviour for constructive citizenship.

Let the state, the church, and the home, all join hands and work in mutual collaboration supplementing the functions of each other. The state should lay minimum standards in all educational matters and its executing authorities should enjoy complete autonomy to work within that framework. Rayment rightly sums up the function of the state or society with regard to education as follows:

The function of the state is to protect and promote not to absorb or take place of, the family and the individual.....It might have to make any deficiency due to the incapacity and unworthiness. But this should be taken with a rider that state control should not run counter to the accepted principles of education or it should not imply "partisanship direction and control".

### Summary

Society is nurtured and stabilised on the creative forces released and moral values envisaged by its educational system. Education brings enlightenment, rationality, and progress. Society exists through the process of self-renewal.

**Education and Social Order.** Society establishes different educational institutions for communication of ideas, thoughts, activities, and

<sup>1</sup> *The Statesman*, dated August 21, 1959, p. 12.

traditions to the coming generations. "What nutrition and reproductions are to physiological life, education is to social life." Education secures the growth and development of people towards collective good. The function of educational institutions is "to keep men and women to live fuller and happier lives in adjustment with their changing environment to develop the best elements in their own culture and to achieve the social and economic progress, which will enable them to take their place in the world and to live together in peace."

(1) Educational values are themselves conditioned by the social order. Educational problems do not hang in vacuum, but they are produced by socio-economic situations prevailing in the society.

(2) Education, which is not geared to the needs and situations of the society, will be a liability instead of an asset. It will neither be able to reconstruct social order nor resuscitate its culture. This will result in glaring disparity between educational ideals and their practice.

(3) Education will fail to shed its reformatory and beneficent influence on the people and their different institutions if education and social order are out of joint and do not work in unison supplementing the functions of each other.

(4) Education is a great conservative force, but it cannot function independently, unaffected by the social order. Again, the creative role of education is limited by the environment which surrounds it and which directs its idealism and organisation.

Education has always been directed by the needs of the society and state. The vested interests at different times and in different countries, such as aristocracy, clergymen, and governments have always sought to perpetuate their authority and ideology through the agency of education. The ideals of education should not be repugnant to the standards of morality nor they should infringe the principles of international understanding and amity. If education is to be dynamic, it must reflect the growth of the community. Education and social order are inter-dependent, both act and react on each other.

**Indian Education and Social Order.** Our country faced a multitude of problems in the wake of independence. Modern society places heavy demands upon its individuals not only for its progress and development, but also for its survival. People should strive their best to harmonise and subordinate their individual interests to broader national considerations.

Many evils mar our national life. Education for the new social order must meet this challenge boldly. We stand in artificial dichotomy between reflection and action.

**The Individual and Society.** No individual can exist apart from society. The individual drives are satisfied within the framework of social interaction. Social movements make changes in educational provision, methods, administration, and curricula, imperative. In learning, the receptiveness of the child, his ideals, principles, and activities are conditioned by the society surrounding him. A child lives and grows in the social environment. The school is a social institution.



It must initiate children into social and life processes. The traditional system of education has so far existed aloof from the cross-currents of life. Education of man in relation to society is a means to an end rather than an end in itself.

**The School as a Miniature Society.** The schools are geared to fulfil the needs and realise the objectives of the society. The school should not merely impart bookish knowledge but it should offer diverse opportunities to children so that they may cultivate happy traits of personality and social-efficiency to participate gainfully in the life of the community. There should be a vital relationship between school and society. The programme of the school should be primarily functional. The school is a miniature society seeking to realise the ideals of the community and the fulfilment of its cultural values. An ideal scheme will not tolerate a split between the child's experiences at school and outside the school. True education is the result of the interaction between the school and society. Education as a means to realise the social efficiency of children was advocated by Pestalozzi, Herbart, Froebel, Herbert Spencer, Dewey, and many others. It is also implied in our system of Basic Education.

**State and Education.** There are some who say that there should be state control in education, while others say that education should be the concern of the family, the church, and philanthropy. The state control of education is based on the socialistic view :

- (1) The good and future of the state will be better served by it.
- (2) In the present-day society, parents have hardly any time and leisure to look after the education of their children.
- (3) Education given by a particular church or private agencies may be narrow and sectarian.
- (4) Education has been described as a long-term investment of the state. The ideals of the school cannot run counter to those of the state.

It is particularly true of our country that the State can not completely abdicate its responsibility in educational matters.

**State Control of Education and its Risks.** (1) The formulation of educational policies is conditioned by the party in power and its ideology.

- (2) Its baneful effects in the selection of teachers, formulation of curricula, and prescribing of text-books are obvious.
- (3) There is also the danger of indoctrination.
- (4) It will rob education of its real purpose and significance.
- (5) It will impede the realisation of true aims of education.
- (6) It brings negative values in the field of education.

**Conclusion.** The state cannot completely abdicate its responsibility in matters pertaining to education. The control of the state should be in the form of guidance and supervision, and not in rigid stratification, killing the initiative of the people engaged in actual teaching. The state should lay down minimum standards, but its executing authorities should enjoy complete autonomy.

## Chapter 21

### Gandhi and Tagore on Education

#### Introduction

Gandhi and Tagore have made great contribution in the field of Education. Their educational philosophy and aims of education have influenced considerably our system of education. Both of them gave our educational system a new orientation and values.

Both of them were of opinion, that the traditional system of education was alien to Indian traditions and it was not geared to the needs of the country. The prevailing educational system was unduly bookish and theoretical. It exalted memory at the cost of the development of personality and enrichment of mind. The system of education was neither purposive nor purposeful. Both Tagore and Gandhi were convinced, that the traditional system of education had outlived its utility and so it needed radical overhauling and a new orientation.

#### Educational Philosophy of Tagore

Dr. S. Radha Krishnan, has aptly said, "Tagore's idealism is a true child of India's own past. His educational philosophy introduced seed for the reform of India's social educational and cultural evils."

(1) **Love of Nature.** Tagore was an ardent lover of nature. He thought that environment played a great part in the education of the pupils. He advocated harmony with all things, as harmony is the law of life and all pervading universal Spirit as its basis. He believed that extraordinary sensitiveness of children's mind makes easy their introduction to the great world of reality. Atmosphere, there must be for developing the sensitiveness of soul, for affording mind its true freedom and sympathy. Where there is complete giving on the part of the teachers, complete taking on the part of pupils is possible where the teachers are engaged in the pursuit of knowledge directly; where Nature reigns freely outside, the mind expands there fully".<sup>1</sup> "For our perfection", says he, "we have to be vitally savage and mentally civilized." We should have the gift to be natural with Nature and human with human society. This responsiveness can be secured through the help of literature and festivals. Nature is all important in Tagore's philosophy. According to him, the primary function of an educational institutions is to bring the child's mind in contact with nature. Child should get opportunities to learn and drink deep in the lap of nature. "I still believe that it is the best book (Robinson Crusoe) for boys

<sup>1</sup> Sarkar, Bupendra Nath : *Tagore, the Educator*, p. 11.

that has ever been written. There was a longing in me when young to run away, from my own self and be one with everything in Nature."<sup>1</sup>

(2) **Education for enlightenment.** Tagore believed that education is reformatory and expansive process which seeks to unfold all that is good and noble to individual. True knowledge brings enlightenment and self-realization. "We have got into the habit of covering the windows of our minds with the pages of books and plasters of book phrases have struck into our mental skill, making it impervious to all direct touches of truth." Tagore's aim of education was to bring about the perfection of man by dispelling of ignorance and ushering in of the light of knowledge. "Our education should be in full touch with our complete life", economic, intellectual, aesthetic, social and spiritual and our educational institutions should be in the very heart of our society."<sup>2</sup> "Education he said, "is a permanent part of the adventure of life.....it is not like a painful, hospital treatment of curing them (students) of the congenial malady of their ignorance, but is a function of health, the natural expression of their minds' vitality."

(3) **Education as a development process.** Tagore believed that educative process consisted of flowering the personality of the children to their maximum. Their dormant potentialities should find diverse opportunities of expression and development. This consisted of sharpening their intellectual abilities, sublimating their instincts, stabilizing their emotions, developing their social traits and enabling them to cultivate morality and spirituality. Education was thus not an end in itself, but a means to an end. Tagore's concept of education, as an all-round development of all 'human faculties for attainment of a full life was in its essentials by no means new or original. The Ancient Indians believed in it as the 'aspiration for fulness and perfection". Tagore believed that the sub-conscious mind of children is more active than their intelligence. Tagore regards this sub-conscious faculty of knowledge as completely one with one's life. Tagore believed in imparting education especially in the early formative years of child's life through natural processes.

(4) **Essential Unity of Mankind.** "Tagore's is a wholesome of vision, which cannot tolerate absolute divisions between body and mind, matter and life, community and nation, and empire and the world. If people all over the world act upon their spiritual self, unity of mankind can become a reality. "Happiness is one for those, who realize this oneness and wholesome in spirit". The ideal always before Tagore has been to realize in and through education the essential unity of man. The way in which he sought to achieve that unity gave him an insight into the object of education and its problems. His various educational experiments—the Bholpur School, the Sarul Farm, the Institute of Rural Reconstruction and Sikshatra and his Viswa Bharati which presents all, crystallize his various aims and objects of education, on which foundation, the superstructures have been built."<sup>3</sup>

<sup>1</sup> Tagore : *Religion of Man*, p. 174.

<sup>2</sup> Tagore, Rabindra Nath : *The Centre of Indian Culture*, p. 2.

<sup>3</sup> Mani, R. S. : *Educational idea and ideals of Gandhi and Tagore*, p. 123.

He thinks that the role of music and art in educating the minds of children is really significant. "In fact, Shantiniketan looks like an ancient heritage and yet it is thoroughly modern. Here one finds life and education for life...all the modern educational principles are being practised here—learning by doing, social activities and all round development of the whole man, not omitting the idea of service to one's fellowmen".

**(5) Unity of Truth and Humanism.** Tagore said that one of the greatest aims of education was that of giving man the unity of truth. There should be no antithesis between the intellect, the physical and spiritual aspects of man. Tagore said that absolute manifests itself in men. The ultimate goal of life can be attained through an understanding of humanity. He conceived of a universal mind of humanity which transcends all individuals minds and influences them. The tone and curricular practices in our schools should be such that this objective is realised. While aiming at such harmony, he deplores teachers to devote their whole attention in giving children information which results in learning mass of unassimilated facts. Otherwise this would accentuate a break between the intellectual, physical and the spiritual life.

**(6) Moral Values.** Tagore placed great weight on the moral values in education ; than for more results of Science which produced a system and physical power. He aptly described that "We should borrow science from the West is right—the treasure of the intellect, but it would be great degradation, if we get our own moral wealth of wisdom, which is of far greater value than a system that produces endless materials and physical power that is always on the War-path".<sup>1</sup>

Tagore was critical of the conventional form of moral instruction, through daily didactic lessons. According to him, "it served to place the learner on a box of the accused and make all good counsel bitter and repulsive. It also tended to generate a world of moralistic pretensions and prudery lacking in real substance."<sup>2</sup> At another time he said, "Teaching of religion can never be imparted in the form of lessons, it is there, where there is religion in living."<sup>3</sup> The Gurukul ideal of plain living and high thinking appealed to Tagore very much and he strove to revive the same ideals in Shantiniketan.

**(7) Educative Environment.** Tagore believed in giving maximum freedom to the child, because, under restraints, his personality, is likely to be stunted. The freedom given must be compatible with the ends of education. He did not conceive of school as a rigid routine, but as something invigorating and inspiring. Tagore emphasised greatly the educative environment in schools. He thought that without such an environment no creative schooling was possible. He was always averse to the pigeon-like cells which had a very dreadening and dampening influence on the pupils. "If an ideal education institution has to be founded, arrangement for it should be made

<sup>1</sup> *Ibid*, p. 123-124.

<sup>2</sup> *Shiksha-Samasya*, Siksa, 1342 B.S. ed., pp. 51-52.

<sup>3</sup> *My School, Personality*, p. 135.

away from human habitation, in solitude under the open sky, on a wide field amidst trees and plants". He believed that a teacher in order to succeed in his aim must be able to establish maximum of the rapport. His ways of causing learning should be based on the principal of love and affection rather than cane. It was cruel that "the master", says Tagore, "looks like a cane incarnate". He was equally fed up with the teachers following a rigid school schedule. The abusive language that the teacher used was equally disgusted to him.

To him, every individual is a unique entity. A special environment and attitude are needed to nourish and nurture his individuality. It is cruel he says that in our schools at present, we fail to fulfil God's intention. Knowledge may make one powerful, but it may not make a full man. Fullness of manhood can come only by sympathy. To Tagore sympathy means, harmonizing oneself with all existence. The creative teaching depended on the interaction of the personalities of the teacher and the taught. The teacher should have an instinctive sympathy for his pupils and also have insight into their thought-analysis.

**(8) Rational Discipline.** Tagore believed in rational discipline. He conceived discipline which responded to the inner voice of the conscience. This was a process more from within than from without. In his institution 'Vishwa Bharati' boys were allowed freedom to take delight in their activities. There the cramped environment did not kill the sensitiveness of the child's mind.

**(9) Psychological basis of learning.** Like the Gestalt psychologists Tagore believed in wholeness in learning. He said that, "In our childhood, we imbibe our lessons with the aid of our whole body and mind, with all the senses fully active and eager..... Our eyes naturally see an object as a whole not by breaking it up into parts but by bringing all the parts together into the unity with ourselves.<sup>1</sup> Like John Dewey, Tagore was intensely practical in his outlook. Like Rousseau he does not want to impose on the school the purposefulness of the adult mind, which becomes tortuous for the child because it goes against Nature's Interest. In his education process Tagore wanted to make the maximum advantage of dormant faculties of children. The choice of subject and the method of instruction were all to be child centered as it sought to secure the identification of pupils in the learning process.

**(10) International basis of Education.** As mentioned before Tagore has envisaged a very dynamical and vital role of teachers. "The candle which is not burning itself is incapable of inflaming other candles—a teacher who ceases to learn can hardly make others learn". True learning demands teacher's complete identification with children. "One who has lost the child in himself is totally unfit to undertake the task of educating children".

Tagore was a great educational visionary. He believed that education imparted catholicity, and humanness among different people. In his educational system he strove to foster freedom and sympathy,

<sup>1</sup> Tagore, Rabindra Nath : *Reminiscences*, pp. 97-98.

with all humanity, a freedom from all racial and national prejudices. He advocated the cultivation of a broad outlook and shunning of all petty prejudices through the instrumentality of education. His education was based on the ideal of spiritual unity of all races. He wanted a new spiritual and moral power to be continually developed in order to enable men to assimilate their scientific gains ; to control their new weapons and machines otherwise he thought they would dominate and enslave other men. His educational philosophy had a broad aim. He said, "we must make the purpose of our education nothing short of the highest purpose of man, the fullest growth and freedom of soul."<sup>1</sup> He was thus averse to the modern view of education which aims at only economic self-sufficiency.

"One of the aims of education, according to Tagore was the unity between the East and the West in the absence of which the East was lifeless and the West was restless. India must send her message of finding all in self and self in all."<sup>2</sup> Tagore often expressed that instead of only borrowing knowledge from the West we should also make our own original contribution to the stock of world civilization.<sup>3</sup>

**Conclusion**— Among the Naturalist educators, Tagore surpasses all. "None of them possessed Tagore's poetic genius or catholic culture composed of the legacy of the East and the West. Rousseau came nearest to him in his passion for Nature and compassion for the child, but his love of Nature lacked Tagore's depth and subtlety and his feeling for the child nowhere approached Tagore's exquisitely tender and delicate emotions for young children".

His educational philosophy was thus dynamic and realistic. It reflected faith in the unity of man which is essentially the spiritual nature of humanity. In education, as in the field of religion, culture and even politics, his outlook was synthetic. Rabindranath Tagore not only forestalled great educationist in formulating principles but that, from the very beginning, he applied them to the environmental and other realities and conditions of Indian life. Another educational philosopher who came nearer to the philosophy of Tagore was Pestalozzi. Both of them had spontaneous love for children, but Pestalozzi was not a Nature's philosopher as Tagore was. Froebel shared his intuitive philosophic vision in understanding life with Tagore."<sup>4</sup>

### Educational Institutions of Tagore

Tagore's Educational philosophy and ideals are reflected in the educational institutions which he founded. These institutions bear the uniqueness of his character and distinct stamp of his individuality.

Tagore conceived educational institutions as dynamic instruments in moulding human personality. He believed that in educational organisations our reasoning faculties had to be nourished in order to allow our mind its freedom in the world of truth, our imagination for

1 'My school, Pamphlet No. 1, Rabindra Nath Tagore : *Vishva Bharati*, p. 5.

2 Sarkar S. C. : *The Story of Education for All*, p. 227.

3 Mukherjee, H. B. : *Education for Fulness*, p. 253.

4 Taneja V. R. : *Educational Thought and Practice*, p. 171.

the world which belongs to art and our sympathy for the world of relationship. The art is even more important than learning the geography of foreign lands. By creating an atmosphere of ideas in his institution, by making provision for the growth of mind through many creative activities, by making teaching life-inspired and life-centred and by making education a joyous adventure of intellectual exploration and discoveries, true ends of education are achieved.

Another educational ideal which he tried to give was of giving man the unity of truth. This was possible only when there was no separation between the knowledge, the philosophy and spiritual aspect of education. He rightly believed that the highest education is that which is not synonymous with imparting education but makes life in harmony with all existence.

**Bholpur Institution.** In this institution atmosphere of complete calmness, simplicity and serenity prevailed in the school life. Here the primary object was not merely teaching but living life in God.

The classes were held in the open. No rigid curriculum was prescribed and no problems of indiscipline existed. The pupils were given training to assume responsibilities. No corporal punishments were inflicted. In Shantiniketan new experiments in the realm of ideas and education were tried. Life in Shantiniketan was not fettered by a set routine or rigid procedures of work. Since Tagore's upbringing was in an atmosphere of ideas, free from all conventions, he was fearless in his freedom of mind and it emboldened him to try experiments undaunted by failures. Tagore had an implicit faith in the sub-conscious mind of children than in their conscious intelligence. He was convinced that what they needed most was the breadth of culture. This was not attainable through a formal method of teaching. He wanted to develop and give form to some ideal of education so that the boys could be brought up in the highest values of life. He emphasised the need for idealism in education so that the inner standard of perfection may be attained and emancipation obtained. In the school, life was lived in perfect harmony and in a spirit of fullness with Nature. Tagore was conscious of the sensitivity of children and this he wanted to canalize for educational purposes. To the students of Shantiniketan, the studies were never a task. Learning consisted of series of activities. Improving skills and development of attitudes was an essential part of curriculum. Tagore believed in education which took account of the organic wholeness of individuals' personality. Education needed the stimulation of all its faculties both bodily and mental. In schooling of children he never lost sight of what the Western civilisation would contribute to the growth of individual's responsibility. What he merely intended was that it should be based on the indigenous culture retaining only what was best in them, while freely taking the best that the West has to give to the East.

**Vishwa Bharati.** Vishwa Bharati grew out of Shantiniketan Ashram founded by Maharishi Devendra Nath, the father of Rabindranath Tagore in 1863. In 1901, Tagore founded his experimental school. This was an international University at Shantiniketan. Since 1921,

Shantiniketan has been the seat of Vishwa Bharati, an international university, seeking to develop a basis on which the culture of the East and the West may meet in common fellowship. Vishwa Bharati represents the best in Indian thought and traditions. "The main object of Tagore's ideas were founded in the Vishwa Bharati and the aim was to realise that one centre of Indian civilisation, spiritual unity of mankind, where there should be a living relationship between the East and the West to promote inter-racial amity and understanding and fulfil the highest aim of the present age—the unification of mankind".<sup>1</sup> The mingling of the East in an harmonious manner was very essential to secure balanced education, "The mystic consciousness of the infinite which she (East) brought with her was greatly needed by the men of the West to give him his balance".<sup>2</sup> On the other hand, the East must find her own balance in science—the magnificent gift that the West can bring to her. While the Primary object of Vishwa Bharati was to reveal the Eastern mind to the world, he wanted its structure to be based on the synthesis of cultures which she possessed.

At the Vishwa Bharati, he wanted to make education to be imparted in an atmosphere of naturalness. Here the pupils enjoyed freedom to the maximum. In this international university of Tagore, educational opportunities were given to people of all classes and no discrimination was observed between man and woman.

Tagore founded another institution of Rural Reconstruction at Sriniketan. This institution was primarily founded with the purpose of infusing the feeling of self-confidence in the villages. It imbibed in them a spirit of self-help, train them in the principle of co-operation and lastly to urge them to realise their collective strength for the solution of their many problems. He wanted his pupils to undergo practical experience which were to be gainful to them in their future life. Such experiences consisted of cultivation, dairying, poultry keeping, carpentry, smithy, weaving, practical sanitation work and in a spirit of co-operation.

### Educational Philosophy of Gandhi

Gandhi was a great revolutionary in the field of education. He was a great educational thinker of modern India. He thought, that the prevailing system of education in the country was not suited to the needs of Indian people. It was wasteful and unproductive and at the best helped to prepare personnel for manning subordinate services. It was far-removed from the cross-currents of actual life. Education must take into account the dynamic character of our society and assume the moral responsibility of preparing our youths for it. Education cannot remain aloof from the powerful social and economic forces which are changing the social and economic pattern of the society".<sup>3</sup>

1. Mani, R. S. : *Educational Ideas and Ideals of Gandhi and Tagore*, p. 218.

2. Tagore, Rabindra Nath : *Creative Unity*, p. 111.

3. Ministry of Education, Govt., of India, *Handbook for teachers of Basic Schools*, p. 2.



His contribution to our educational thought and practice is indeed very vital. He conceived of an educational system which could meet the realities of life. In this system of thought education is for life and through life and therefore everything had relationship with eternal values. In the words of Dr. Radha Krishnan he believed that, "man's culture is not to be judged by the amount of tabulated information which he has at command but by the quality of mind, which he brings to bear on the facts of life".<sup>1</sup> The major strands of his educational philosophy were as follows :

(1) **Idealism in Education.** Idealism inspires and permeates Gandhi's educational philosophy. Education is a means and not an end. According to him the ultimate aim of man's life is the realization of God and Education helps in that vision. "The only way to find God is to see him in his creation and be one with it. This can be done by service of all" His ideals of universal brotherhood, *ahimsa*, *truth* and *morality* are all reflected in his educational philosophy. The fruits of knowledge should be shared by all. Gandhi aimed at the preservation of cultural heritage and the improvement and enrichment of it for the sake of prosperity. He is a practical educational philosopher and experimentalist to the core. His educational system is the dynamic side of his entire philosophy.

(2) **Paedo-Centerism.** Like Rousseau and Froebel, Gandhi was a great experimentalist in education. His greatness as an educationalist lies in the fact that without reading Rousseau's Emile he evolved a philosophy of paedo-centric education. The tendency of paedo-centricism was the most striking feature of his educational philosophy. This implied that the education imparted must suit the needs, aptitudes and capacities of children. Education in order to be creative and effective should be child-centred as regards educational objectives, curriculum, teaching methods and evaluation. Educational process should consist of child-involvement and child-participation. A true education he means an allround drawing out of the best in child and man-body, mind and spirit. According to Gandhi, education was not confined to merely acquisition of information and literacy but it aimed to secure the harmonious development of man – his total personality. His definition of education gives us an insight of his philosophy of education and vision of an individual, which he wanted to build up.

(3) **Productive Basis of Education.** Gandhi's outstanding contribution to educational theory and practice", says, M. S. Patel "is the fact that he restored the human hand to its legitimate place in the scheme of education".<sup>2</sup> Gandhi wanted to conform educational system in India to the genius of the people. He was convinced that the existing system was outmoded and outdated. It had outlived its utility. New India needed a National system of education peculiar to her needs. "Every educationalist, everyone who has had anything to do with students, has realized that our educational system is faulty.

<sup>1</sup> Radha Krishnan, *Freedom and Culture*, Natesan, Madras, 1936, p. 29.

<sup>2</sup> Patel, M. S. *The Educational Philosophy of Mahatma Gandhi*, 1953, p. 36.

It does not correspond to the requirements of the country, certainly not to the requirements of India. There is no correspondence between the education that is given and the home life and village life".<sup>1</sup> Education divorced from the cross-currents of life is unreal and futile. Education is preparation for life. Gandhi observed that "education ought to be for them (children) a kind of insurance against unemployment. The child at the end of 14 years—after he has finished his 7 years at school—is to be discharged as earning unit".

Gandhi was convinced about the wasteful and unproductive aspect of existing system of education. Education failed to give pupils competencies for later life. He therefore wanted to introduce in education an element of vocational and manual training. He would begin the child's education by teaching a useful craft enabling him to produce from the moment he began his training. According to him a suitable craft should form the basis of all education. Vocational and manual activity is the centre. Syllabi, books and teaching methods were to be all revolved through it. This is the core of his educational philosophy. The educational gain of such a philosophy was that it secured the development of the whole man through the craft. He advocated an activity centred curriculum, which implies "that our schools must be places of work, experimentation and discovery, not of passive absorption of information imparted at secondhand."<sup>2</sup>

**(4) Social and Cultural basis of Education.** Gandhi conceived education as an instrument of social efficiency and social reform. As it was geared to life situations, it was intended to be intensely practical and purposive. Education for responsive citizenship and democratic society were his educational aims. Education, according to him, equally consisted of the acquiring of skills and attitudes without which there could be no development of integrated personality. A breadth of vision, social awareness, toleration and good neighbourliness are all essential elements of good education. "I (said Gandhi) have never been able to make a fetish of literary training. My experience has proved to my satisfaction that literary training by itself adds not an inch to one's moral height and that character building is independent of literary training. 'The best of all knowledge must be the building of character.'<sup>3</sup> His aim of education was both social and individual. Unrestricted individualism is the law of the beast of jungle. We have learnt to strike a mean between individual freedom and social restraint". Extreme individualism means the negation of community and of all claims upon independence. It will lead to anarchy—anarchy not merely in the social, political and economic life but in the moral sphere as well.

According to him true culture brings synthesis of cultures. The conceived education to become instrumental in the synthesis of different cultures through assimilation.

Sarvodaya or the organization of community life was a significant ideal advocated by him and education helped to achieve it. He under-

<sup>1</sup> Gandhi, M. K. : *To the Students*, p. 106.

<sup>2</sup> Educational Reconstruction, *Hindustani Talim Sangh*, Segaon, p. 50.

<sup>3</sup> Gandhi, M. K. : *To the Students*, p. 107.

stood that love, fellow-feeling are similar divine qualities of character which were essential requirements for the successful living of community life.<sup>1</sup>

**(5) Psychological and Creative Teaching.** Creative activities constitute an essential element of his educational philosophy. Education in order to be fruitful should be both dynamic and functional. He wanted to develop the intelligence and originality of the pupils by means of education. Intelligent approach to an industrial training would often be more valuable aid to the intellect than an indifferent reading of literature. "In the school, according to Gandhi's imagination, all teaching will be carried out through concrete life-situations relating to craft or to social and physic environment, so that everything that is learnt will be assimilated.<sup>2</sup> The child will not be a passive entity in the learning process. He will learn by direct experiences, by experimentation and self-discovery. Knowledge is not acquired for merely knowledge sake.

*Sa Vidhya Ya Vimuktaye* (True knowledge leads to liberation) was the central principle of his educational philosophy. An environment of freedom helped the educative process. It was felt that restraints and inhibitions fettered free thinking and action, which are necessary for right learning.

According to him, the aim of education was a proper co-ordination and harmony among the various faculties of body, mind and spirit respectively for an all round development. According to him, it was a gross fallacy to suppose that the body, intellect and spirit could be developed piece meal.

According to Gandhi, the real learning accrued when there was interaction of personalities between the teacher and the taught. The aids of learning, however well-improvised could never replace the teacher. "I have always felt that the true textbook is the pupil is his teacher".<sup>3</sup> The impact of the personality of the teacher was really great and the teacher should be worthy of it. In teaching, he always preferred, the ways of love and understanding to coercion and dictatorship. He was opposed to administering corporal punishment. He emphasised the developmental aspect of learning. His approach, to the problems of education was psychological. He prescribes restraints not for its own sake but only as an indispensable means of realizing the highest ideal known to man the ideal of love that is service.

**(6) Spiritual Basis of Education.** Religion was an essential element in Gandhi's life. He believed that education had a spiritual basis and it secured individual's uplift. It purified the heart and ennobled the heart. According to him the culture of the mind was always subservient to the culture of the heart and that should be the basis of all round education. Education, he thought was of no value, if it did not foster self-control and mastery. He thus conceived all knowledge

1 Sarkar, S. C. : *The Story of Education for All*, p. 251.

2 Gandhi M. K. : *An Autobiography or the Story of My Experiments with Truth*, pp 411-412.

3 Pillai N. P. : *The Educational Aims of Mahatma Gandhi*, p. 18.

to be character building. "Life without religion" Gandhiji held, "is life without principle, life without principle is a ship without rudder, and just a ship without rudder will be tossed about from place to place and never to reach a destination. So a man without religious backing". "Self-realization is the summum bonum of life and education. Development of moral character, development of the whole man—all were directed towards the realization of ultimate reality—the merger of the finite with the infinite. Self-control, abstinence and character are the means of self-realization." That this may be so, it is necessary that in social, political and economic relations the means must be as pure as the ends.

(7) **Education for Peace.** Gandhi conceived education as an instrument of international peace. He wanted to achieve through education a synthesis of cultures. Through education he wanted the individual to cultivate an attitude of tolerance. His scheme of education was primarily intended for the general and political regeneration of his country, but it was equally a plan for the regeneration of the world at large. "I do not want my house to be walled on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet".<sup>1</sup>

Gandhi believed, that there were no place for religious education in educational institutes in the sense of denominational religions but education should be in the religious spirit and should give the child a firm grasp. "If India is not to declare spiritual bankruptcy, religious instruction of its youth must be held to be at least as necessary as secular instruction.

(8) **His Concern for Women Education.** Gandhiji said "My greatest hope is women. They want a helping hand to lift them out of the hell in which they have been kept". He believed that women by means of their equipment and nature are best fitted to take up the work of educating small children.

**Conclusion.** Dr. M. S. Patel has aptly remarked that "Gandhiji's philosophy of education is naturalistic in its setting, idealistic in its setting, idealistic in its aims and pragmatic in its method and programme of work". His contribution in educational system and its ideology is really vital

There are many points of comparison between the educational thought of Gandhiji and other educational theories. Like Rousseau, he believed that education to be child centric and excessive verbalism and dependence on books should be avoided. Both Gandhi and Pestalozzi stood for the harmonious development of the personality of children and education for all. Like Froebel, Gandhi believed, that the function of education was to arouse the natural powers and propensities of children to their full. Other points of similarity, believed the two, were their belief in the utility of activities, divine unity of God and importance of social environment. Comparing the educational philosophy of Mahatma Gandhi and John Dewey it may

<sup>1</sup> *Ibid*, p. 118

be said that both were realists and pragmatists. Their ideas on the self-supporting nature of education, educational potentiality of craft and democratic order of society were more or less similar.

### A Comparative Study of Gandhi and Tagore

Both Gandhi and Tagore have made a distinct contribution in the educational thought and practice of our country. Both of them were conscious of the deficiencies of existing educational system, being too much outmoded to meet the challenges of new circumstances. Both of them were educational innovators, who conceived education, not static but dynamic in function, not unproductive and perfunctory in nature but responsive and sensitive to individual and social needs. Some of the points of comparison between the two may be summarised as below :

(1) Both of them considered educational institutions as instruments of knowledge depended upon experience and on environment, rather than schools and colleges. The real potential was the educational resources and how effectively they were utilized to realize educational goals. Like Tagore, Gandhi also believed that true education is a life-long process and much is learnt only in and through life. Tagore said 'knowledge is like food, that is only taken in and if not properly assimilated, it causes indigestion and accumulates waste matter in the system.'

(2) Both of them were averse to the unduly bookish character of education. Education and instruction were not synonymous. Both of them emphasised the process of understanding rather than rote memory. The building of understandings, developing of right skills and cultivation of proper attitudes were superior to storing the mind with mass of inert and useless lumber of facts. Gandhi deplored the fact, that right education was indeed a soul or spirit force. "Mere information of facts, mere discovery of power, belongs to the outside and not to the inner soul of things".<sup>1</sup>

(3) Both Tagore and Gandhi conceived education as a whole and not as water-tight compartments. Education did not cater separately to different faculties. It functioned severally to realize the development of harmonious and balanced personalities. Gandhi considered education to be an all round drawing out of the best in a child and man—body, mind and spirit. Tagore conceived education as a multiple approach for the many-sided growth of the personality of the pupils. "The highest education is that which does not merely give us information, but makes our life in harmony with all existence."<sup>2</sup>

(4) Both of them believed in the principles of psycho-centricism—making education child-centred. Gandhi said that gains of education could be maximised, if it catered to capacity and development of aptitudes of the pupils. Tagore also emphasised the need of making education related to the needs of the child—his physical and psychological environment."

<sup>1</sup> Tagore, Rabindra Nath, *Lectures and Address*, p. 15.

<sup>2</sup> Tagore, Rabindra Nath, *My School*, Pamphlet No. 1, p. 2.

(5) Both Gandhi and Tagore were spiritualists in their philosophy of education. This amounted equating the highest purpose of education to the highest purpose of man. Tagore explains, "I believe in a spiritual world—not as some thing separate from the world—but as its innermost truth."<sup>1</sup>

Education sought to realize according to him higher values of life. It was a quest for truth, and sublimity.

Gandhi also preached the same thoughts. "Modern education tends to turn our eyes from the spirit. According to him scholarship without virtue was futile. It was only right knowledge which gave enlightenment mastery over your thought and action.

(6) Both Gandhi and Tagore believed in the Social basis of education. Education they said, gave individuals better awareness of social norms. They cultivated better competences and equipment to contribute to the enrichment and betterment of the society of which they were integral parts. Both believed that education could be a very effective means for national reconstruction and social regeneration of the people. Education should be universal and organically related with the people and traditions of the country.

Both believed, that education that was given in living contact with the community gave it vitality and strength.

(7) Both Gandhi and Tagore highlighted that the traditional system of education was far removed from the cross-currents of life.

It was wasteful and unproductive. True education is to realize at every step how our training and knowledge have organic connection with our surroundings.<sup>2</sup> They said that education can be effective without its frills. Tagore pleaded for naturalness and simplicity in education. Gandhi focussed his attention, on imparting education in its natural setting. The choice of the crafts should be guided by environment factors. Gandhi believed that widest impact on the people was possible only if education was self-supporting or economical. Both believed that luxurious surroundings tended to debase the growing minds of children in the adolescent period. "Wealth is a golden cage in which the children of the rich are used into artificial deadening of their powers."<sup>3</sup> The Basic Scheme of Education of Gandhi and the Vishwa Bharati of Tagore bear unmistakable testimony to evolving a National system of education, essentially based on the organic unity of India's mind, life and culture.

(8) Both Gandhi and Tagore wanted to make education intensely practical. Both thus resembled Dewey, being believers in pragmatism. Both believed in the efficacy of learning through vicarious experiences. Both said that text-books were a means to an end and not end in themselves. Even the best of books could not replace the teacher. Right learning accrued from the interaction of the personalities of the teacher and the taught. Both pleaded the need for humanizing education.

<sup>1</sup> *Ibid* p. 4.

<sup>2</sup> Tagore : *The Centre of Indian Culture*.

<sup>3</sup> Rabindra Nath Tagore : *Kishwa Bharati*, Pamphlet No. 1.

Tagore said that unfortunately we were merely the purveyors of book-lore. "Book-learning or scriptural texts may merely make us pedants. They are a static and quantitative, they accumulate". Gandhi also talked in the same strain when he said, "I know what wrecks they have become by stuffing their brains with information derived from a cart-load of books".<sup>1</sup>

(9) Both of them considered culture to be universal and not a monopoly of the privileged few. Both had synthetic approach to culture. Education they pleaded should cut across artificial barriers. Both of them have highlighted the significance of the synthesis of cultures. Gandhi said, "I attach for more importance to the cultural aspect of education than to the literacy." Both of them have admitted the importance of the greatness of all religions and both to have emphasized the need of for a comparative study of all religions. Both were against imparting sectarian education. Thus their educational philosophy is conducive to fostering national integration at home and internationalism abroad. Both believed that education should bridge the gulf of intercultural and interracial rivalries.

(10) Both Tagore and Gandhi have great correspondence in their methods and techniques of teaching. Both sought to impart 'what to teach' and 'how to teach' adapted to needs of the pupils. They believed in individualizing instruction to the maximum. Both said that activities centred to one's own interests sustained by one's own power and carried out in a natural environment have a great educational potential. Both said that real learning accrued from a process of assimilation and freedom nurtured it. Restraints and inhibitions hampered the growth of harmonious personalities of the pupils. Both were against corporal punishment. It is not a case of avoiding corporal punishment when there are genuine reasons for it but a case of creating conditions in which there will be no necessity for resorting to any punishment whatever. Both have recognised the importance of creative activities. Their concept of Discipline was thus similar.

(11) Both Gandhi and Tagore believed in the example of the teacher. Only those teachers, they believed, influenced the lives of the pupils who led a life of virtues. "Even a lofty utterance that has not the backing of sincerity and experience will be inert and helpless and will utterly fail to penetrate and quicken the hearts of man while the speech that spring from self-realization and genuine experience is really fruitful.

(12) Although both of them, were the products of western system of education yet both of them did not want English to be a medium of instruction in Indian schools. "I do not say that you should not learn English; learn it by all means. But so far I can see, it cannot be the language of the millions of Indian homes".<sup>2</sup>

Instruction through the medium of mother-tongue will bridge the hiatus between education and masses. He advocated the use of

<sup>1</sup> Mahatma Gandhi : *To the Students—Navajivan*, 1949, p. 179.

<sup>2</sup> *Ibid*, p. 104.

English for international commerce and relationship. "I must 'cling to my mother tongue as to my mother's breast..." Tagore had similarities on the issue. "Nothing makes our education here more futile than that the knowledge we gain does not enrich our language and that being left forever outside the highest thought, the growth of our mother tongue fails to keep pace with the growth of our minds".

It is therefore obvious from above that Tagore and Gandhi have very close affinity in their educational philosophy. But they also differ, more in degree than in kind. Tagore had emphasized the pursuit of aesthetic studies. Music and fine Arts are included not as a special attainment but as an integral part of education. Gandhi has given education a machinery much more amenable to control and responsive to stimulus than ever before, but he has not supplied for the motive power. Tagore, in fact chooses a centre which is universal and all encompassing, the motive force he provides being love, akin to Ahimsa of Mahatma Gandhi."<sup>1</sup>

Although both Tagore and Gandhi believed in the principle of organising activities for development learning, yet they differed in the purpose and form of these activities. Tagore, being himself a very many-sided, was the source of national self-expression. On the other hand, Gandhi was more utilitarian in his approach. He made education activity-centered, based on a craft, suitable to the genius of the people of the locality and at the same time he wanted to make the product of the craft to be self-supporting. Tagore conceived all these activities as something which brought satisfaction to the aesthetic life of the individual.

Again, we see that although both are creative in their educational philosophy yet the educational system of Tagore is artistically creative. To him education brings the joy and beauty of life which itself is a great source of human vitality. Tagore considered the co-ordination of all cultural resource necessary for the perfection of mental life.

Both Mahatma Gandhi and Tagore were not secretarian in their outlook and therefore they wanted to avoid imparting such instruction which might tend to infuse among the pupils petty prejudices and narrow outlook.

### Conclusion

It is obvious from what is written above that Tagore and Gandhi, are very similar to each other in their educational philosophy and ideals. They differed in their 'Mechanics' and in the ways of implementing their educational ideologies. These were themselves conditioned and influenced by the socio-cultural environment in which they were placed, their political roles which they played and tasks which they had to shoulder. It is very aptly said "Gandhi and Tagore are the two eyes of modern India's soul. They are the two banks that have determined the course and current of Indian thought in our age."<sup>1</sup>

<sup>1</sup> Mani, R.S. : *Educational Ideas and Ideals of Gandhi and Tagore*, p. 284.

<sup>2</sup> Naravane, V. S. : *Modern Indian Thought*, Indian Council for Cultural Relations, p. 111.